This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 1,016,700

THE UNIVERSITY OF MICHIGAN
LIBRARIES
1817

Photo by *Underwood & Underwood*

THE CASTLE, CHAPULTEPEC

Mexico of the Mexicans

By
Lewis Spence

London
Sir Isaac Pitman & Sons, Ltd., 1 Amen Corner, E.C.4
And at Bath, New York and Melbourne
1918

F
120 8
.74
191

PRINTED BY SIR ISAAC PITMAN &
SONS, LTD., LONDON, BATH, NEW
YORK AND MELBOURNE . 1918

780877-018

PREFACE

THE thunders of the titanic struggle which at present convulses Europe have drowned the echoes of strife which come from far-away Mexico, and in the eyes of many the warring of the factions in the American Republic will seem very like the battle of the mice and the frogs. Yet we who are sacrificing everything for an ideal should feel a lively sympathy with the Mexican people, for when all is said they, too, are fighting for idealistic reasons—for the possession and free exercise of that liberty towards which the spirit of man in all climes and ages has so painfully yet so persistently aspired.

In these islands the agonies through which Mexico is passing are too frequently regarded as a mere collision of brigands—the scufflings of disputatious robber-factions, who are equally desirous of rule because of the possibilities it holds for exaction and looting. By holding such a view we do the people of Mexico a great wrong, and its expression is unquestionably due to ignorance of the true condition of things in the Republic.

The Author sincerely hopes that this volume will clear away some of the mists which surround Mexico at the present time. But he has experienced the utmost difficulty in obtaining news of recent events from the Republic because of the prohibition placed upon correspondence. He feels, however, that he has in a measure overcome this by the piecing together of matter from sundry reliable sources, and hopes that he has been enabled to present his readers with a truthful account of things as they are at the present day, in a land the mighty destinies of which he devoutly and hopefully believes in.

LEWIS SPENCE.

CONTENTS

CHAP.		PAGE
	PREFACE	iii
I.	WHO ARE THE MEXICANS?	1
II.	THE MEXICAN CHARACTER AND FAMILY LIFE	25
III.	SOCIETY HIGH AND LOW	37
IV.	THE STATE AND STATESMANSHIP	52
V.	LITERATURE AND THE PRESS	64
VI.	ART, MUSIC, AND THE DRAMA	80
VII.	RELIGIOUS LIFE IN MEXICO	99
VIII.	SPORTS AND PASTIMES	108
IX.	THE PROVINCES AND LARGER TOWNS	116
X.	RANCHING MEXICO	133
XI.	MINING AND COMMERCIAL MEXICO	141
XII.	ABORIGINAL AND SAVAGE MEXICO	156
XIII.	THE REVOLUTION	176
XIV.	THE REVOLUTION (CONTINUED)	195
XV.	MEXICO OF TO-MORROW	221
	SELECT BIBLIOGRAPHY OF BOOKS ON MEXICO	225
	INDEX	227

LIST OF ILLUSTRATIONS

	facing page
THE CASTLE, CHAPULTEPEC	*Frontispiece*
PART OF ANCIENT FAÇADE, MITLA	10
A HACIENDA HOUSE	116
CATHEDRAL, AGUAS CALIENTES	122
CATHEDRAL, PUEBLA	128
GENERAL VIEW OF VERA CRUZ	130
DRYING COFFEE	134
PASTORAL SCENE NEAR CHAPULTEPEC	138
PALM TREES AND OFFICES, TUXPAM	152
TUXPAM: GENERAL VIEW	154
BURNING ASPHALT	156
NATIVE INDIAN MARKET	158

Mexico of the Mexicans

CHAPTER I

WHO ARE THE MEXICANS?

WITH the exception of Peru, Mexico is perhaps the only Latin-American Republic in which the native Indian race has not shrunk and retreated before the onset of European civilisation. This is owing to the circumstance that when first brought into contact with European influences the Mexican Indian was in full enjoyment of a civilisation of his own, which, if it was inferior to that of his conquerors as regards important essentials, was in some of its phases even superior, and as far removed from the nomadic habits and scanty culture of the savage tribes of North and South America as it is possible for the usages of the settled agriculturist to differ from those of the wandering hunter. If we would comprehend modern Mexico, we must perforce have some little acquaintance with the strange and bizarre civilisation which preceded it.

The earliest accounts of the natives of the Mexican plateau are those furnished by Hernan Cortés, and the soldiers and priests who either assisted in the conquest of Mexico or else arrived from Spain shortly after that event. Landing at Vera Cruz in 1519, Cortés first came into contact with the coastal tribes, gaining at length the plateau of Anahuac (" Place by the Water "), where he encountered more highly civilised native peoples. Subduing some and enrolling others under his banner, he advanced to the city of Mexico—Tenochtitlan, the capital of the Aztecâ—by far the most powerful

people in the land, who lived in houses of stone or marble, clothing themselves in fine cotton dyed in many colours or in wonderful feather cloaks made from the plumage of brilliant-hued birds. This people possessed a religion as picturesque as it was terrible in rite and sacrifice, and legal and political systems which in most of their provisions were, perhaps, equal in enlightenment to those of seventeenth-century Europe.

Folk Wanderings.

The Aztecs or Nahua had records of their national history painted in symbols upon deer-skins which told of successive migrations of their stock from the north to the Mexican plateau. Thus the Toltecs, Chichimecs, Tecpanecs, Acolhuans, and Tlascaltecs had successively poured their myriads upon the tableland of Anahuac, the latest immigration being that of the Aztecs themselves. Many of these tribes were of one and the same race—the Nahua—and used in common the *Nahuatlatolli*, or "speech of those who live by rule," the word "Nahua" meaning "the settled folk," the "law-abiding."

The Toltecs.

The Toltecs, the first of these successive swarms, were credited by native traditions with a higher culture than was possessed by those tribes who succeeded them in Anahuac. According to native lore, they were mighty builders, and so skilled in artistry and handicrafts that the name *Toltecatl* became a synonym for "artist" or "craftsman" among the less gifted peoples who inherited their culture. Their downfall was due to plague, famine, and drought no less than to the inroads of the savage if related Chichimec, who entered upon the heirship of their civilisation. Excavations at Tula, the modern name of the ancient Tollan, the Toltec capital, substantiate what legend has to say of the Toltec culture, the architectural and artistic remains unearthed there exhibiting a standard of excellence considerably higher than any arrived at by their successors.

There were other and relatively more aboriginal peoples in Mexico besides those of Nahua race—the Otomi, who still occupy Guanajuato and Queretaro; the Huastecâ, a people speaking the same language as the Maya of Central America; the Totonacs and Chontals, dwelling on the Mexican Gulf; and, to the south, the Mixtecâ and Zapotecâ, highly civilised folk, who nowadays furnish modern Mexico with most of her schoolmasters and lesser officials. To the west lay the Tarascans, famous craftsmen and jewellers.

Aboriginal Peoples.

A general impression seems to prevail that the Aztecs as a race are extinct. In what circumstances the belief arose it would be difficult to say; but it would seem to have emanated from the pages of writers of romance, who love to dwell upon the legends connected with the mysterious ruined cities of Yucatan, and who too often confound the Aztecs with the Maya of that country, who are also far from being exterminated. The Nahua race, of which the Aztecs were a division, is very much alive, and forms the basis of the greater part of the Indian populations of present-day Mexico. After the conquest of Mexico by Cortés, intermarriage between the Spanish hidalgos and Mexican women of rank was common, as bestowing on the Castilian a claim to his wife's estates. But, in subsequent generations, few alliances between Spaniards of the aristocracy and native women were entered into. The lower ranks of the Spanish soldiery, however, espoused many Mexican wives, and it is chiefly from these unions that the half-breeds of the present day have sprung. The *Nahuatlatolli*, or native Mexican tongue—the speech of the Aztecs—is still widely spoken in Mexico, and this alone should be sufficient to refute the statement that the race has become extinct.

The present-day population of Mexico may then be divided into (1) persons of pure European descent, the descendants of Spanish and other colonists, who form the bulk of the official and administrative classes, and whose numbers are

very considerable; (2) half-breeds, the descendants of Europeans and Indians; (3) pure Indians, who mostly inhabit the rural districts; and (4) Zambos, a cross between Indian and negro, and other sub-types. In the South and in the State of Yucatan, there exists a population wholly different in origin from the Mexican. This is the Mayan, a race speaking about seventeen dialects of the same tongue, and divided into the three great sub-races of Maya, Quiché, and Cakchiquel. This ancient people it was who built the wonderful temples and palaces of Central America. The Maya had many customs and beliefs in common with the Nahua, but their art and racial characteristics mark them out as fundamentally a different people. At the present time their descendants are represented by the agricultural class in Yucatan and Guatemala. In many parts of Mexico, Indian life in its tribal aspect still exists; and, although several attempts have been made to collect facts concerning native customs in these districts, a large and rich field awaits the traveller who possesses the scientific attainments requisite for the proper and systematic observation of these obscure tribes.

The "Castes" of Mexico.

Aztec history could not lay claim to any great antiquity prior to the arrival of Cortés. Coming from the North, probably from the region of British Columbia, with the inhabitants of which their speech, art and religion indicate a common origin, the Aztecs wandered over the Mexican plateau for generations, settling at length in the marshlands near Lake Tezcuco. For a space they were held in bondage by the Tecpanecs, but such truculent helots did they prove, that at length the Tecpanec rulers were fain to "let the people go"; and, once more their own masters, they founded the city of Mexico-Tenochtitlan in 1325. For generations they failed to assimilate the civilisation which surrounded them, and which was at its best represented by the people of Tezcuco on the north-eastern borders of the lake of that name. In 1376

Aztec History.

they elected a ruler. Tezcuco had been assailed by the Tecpanecs, and its rightful king, Nezahualcoyotl, forced to flee. But with the assistance of the Aztecs and the people of Tlascala, he regained his crown. The Tecpanecs, however, sent an expedition against Mexico, but were signally defeated by the Aztecs under their monarch Itzcoatl, who, in his turn, attacked their chief city and slew their king. These events raised the Aztecs to the position of the most powerful confederacy in the valley of Anahuac. Itzcoatl formed a strong alliance with Tezcuco and Tlacopan, a lesser city, and Mexico entered upon a long career of conquest. Its policy was not to enslave its neighbours, but merely to establish a suzerainty over them and to exact a tribute.

Under the able rule of Motecuhzoma (Montezuma) I, the Aztecs pushed their conquests farther afield. After subduing the more southerly districts, this able soldier-king turned his eyes eastwards, and in 1458 sent an expedition against the Huastecs of the Maya stock on the Mexican Gulf and the Totonacs. But he was also occupied in quelling disturbances in several of the conquered cities nearer his own capital. The Tlascalans, a folk of warlike and turbulent mood, were the hereditary and implacable enemies of the Aztecs, who relied upon constant strife with them for the larger proportion of their sacrificial victims, and, indeed, regarded Tlascala as a species of preserve to supply the altars of their war-god. On the other hand, did an Aztec fall into the hands of the Tlascalans, he became the prey of the military divinity of that people. This unnatural strife between related tribes was fostered by the belief that, unless the sun constantly partook of the steam arising from blood-sacrifice, he would wane and perish; and, because of this belief, thousands were annually immolated upon the pyramids of Huitzilopochtli of Mexico or his prototype Camaxtli of Tlascala. The hatred nourished between these people by this deplorable superstition proved the undoing of both when, at the advent of Cortés, that leader was

enabled to employ the warriors of Tlascala against their ancient foes of Mexico.

Aztec Imperialism.

The reign of Motecuhzoma was marked by a public work of great importance to the city of Mexico. A great dam or dyke was constructed across the lake of Tezcuco from a point on the northern side of the lake to one upon its southern shore. The purpose of this ten-mile barrier, which also did service as a causeway, was to guard the growing city against the inundations which frequently threatened it and had on more than one occasion submerged it. Motecuhzoma was followed on the throne by Axayacatl, a monarch of equal ability, who succeeded in annexing the city of Tlatelolco, which shared the same island with Mexico, and dispatched an expedition to the wealthy and enlightened Zapotec country, even as far south as the Isthmus of Tehuantepec, thus opening the way to the fertile district of Soconusco with its cocoa plantations, its mines of precious stones and great natural resources. Other regions equally desirable fell before the Aztec advance. Axayacatl died in 1469 (? 1477) and Tizoc in 1482 (? 1486), and Auitzotl came to the throne. He continued the Aztec career of conquest, and even penetrated to Chiapas and Guatemala, although he did not occupy these regions. He completed the great temple of Huitzilopochtli in the city of Mexico, commenced by his predecessor, and constructed an aqueduct which supplied water from Coyoacan on the southern shores of Lake Tezcuco. He was accidentally killed in an inundation by striking his head against the lintel of a flooded building from which he was trying to escape.

Motecuhzoma II, The Great.

He was succeeded in 1502 by Motecuhzoma II, the king whose name has been rendered famous by reason of the coming of Cortés in his time. This monarch had been trained both as a soldier and a priest, but the sacerdotal part of his education had perhaps been amplified at the expense of the military.

Intensely superstitious, he was yet enough of a soldier to suppress nascent rebellions in the Mixtec and Zapotec countries, and energetically attack the Tlascalans, who, however, eventually beat him off after a strenuous invasion of their territory. He cultivated a truly Oriental magnificence in the city of Mexico, and employed the inexhaustible tributes which flowed into his coffers to render the capital city worthy of its position of eminence.

But the end of this teeming and picturesque civilisation was at hand. Cortés sailed from Santiago, in Cuba, on a November morning in 1518, when Motecuhzoma's reign was some sixteen years old. The Spanish leader had a following of about six hundred men, thirteen of whom were armed with firelocks and sixteen of whom were mounted. On arriving at the mainland, he was met by the emissaries of the Aztec monarch, who received him courteously but coldly, and tendered him presents of gold and gems, which merely excited his cupidity. To the chagrin of Cortés, the Aztec emperor refused an interview. Destroying his ships, the intrepid Spaniard left a small detachment at Vera Cruz, and set forth with 450 men and numerous Indian "friendlies" for Mexico. He desired passage through the country of the Tlascalans; but its inhabitants, fearful of his approach, instigated the Otomi tribes on their frontier to attack him: 30,000 of them gave him battle. He succeeded in routing them, but 50,000 Tlascalans advanced to attack him in a temple-pyramid where he had fortified himself. Charging down upon the enemy, he found himself in a most precarious position until, the Otomi deserting the Tlascalans, the latter were forced to retire. Overtures of peace were sent to the Tlascalans, and these were accepted. The alliance between his enemies greatly alarmed Motecuhzoma, who attempted to placate the Spaniards with a tribute of gold and gems, but to no purpose. Cortés entered Tlascala in triumph; and Motecuhzoma, now in real consternation, at last sent him

Cortés Lands.

a friendly invitation to visit him in Mexico. Cortés set out from Tlascala accompanied by 5,000 Tlascalans. Halting at Cholula, the sacred city of Mexico, he was informed by his native allies that treachery was intended by its people, whom he attacked and slaughtered in thousands ere their conspiracy to destroy him had reached fruition.

The Conquerors Reach Mexico.

It was October ere the Spaniards arrived at the capital, where they were met by the Emperor in person, surrounded by all the exotic grandeur of an Aztec monarch. The streets were thronged with spectators as the *Teules*, or "gods" as the natives styled them, entered the city. The fated ruler conducted Cortés to a spacious palace, where he seated him on a gilded daïs decked with gems, and feasted him royally, saying, "All that we possess is at your disposal." The Spaniards feared treachery and, at a later stage, seized upon the person of the unhappy emperor as a hostage for their safety.

Velasquez, the governor of Cuba, not content with Cortés's conduct of affairs, which he believed to be governed by selfish motives, fitted out an expedition to Mexico, the purpose of which was to wrest the power he had achieved from the adventurous leader. This armada of 18 vessels and 900 soldiers was commanded by one Panfilo de Narvaez; but on Narvaez's arrival at Vera Cruz, Cortés, who had made a forced march to the coast with but 280 men, attacked him by night and signally defeated him. Cortés had left Pedro de Alvarado in command at Mexico, and this captain committed the barbarous indiscretion of attacking and slaying the Mexican chiefs whilst celebrating a religious festival within the bounds of the great temple. He was at once closely besieged by the Aztecs, and on the return of Cortés with Narvaez's men, the whole party was beleaguered; Motecuhzoma, in attempting to conciliate his own subjects, was wounded, and survived but a few days.

The desperate expedient of evacuating the city in the face

of a hostile and deeply irritated population was risked. This resulted in what is known as the "Noche Triste," the night of woe, in which, in making their escape by one of the great stone causeways leading to the mainland, the Spaniards were almost decimated.

El Noche Triste.

Cortés now found it necessary to rest and refresh his sorely tried troops after their dread experience, and withdrew to Tlascala. Reinforcements arrived from Cuba, swelling the Spanish numbers to about 900 Castilians, and some 50,000 Tlascalan allies. Building numerous brigantines, which he transported in parts on the shoulders of native carriers to Lake Tezcuco, Cortés laid siege to the Aztec capital in May, 1521. At first the Spaniards were driven back, but, reinforced by tribes hostile to the Aztecs to the number of nearly 200,000 warriors, they pressed the investment, which dragged along for seventy-five days. At length, Cortés resolved upon the demolition of the city, building by building, and by this barbarous method at last broke down the stubborn Aztec defence. The great pyramid-temple of Huitzilopochtli was overthrown, and only a single quarter of the city, commanded by Guatamotzin ("chief Guatamo"), the nephew of Motecuhzoma, remained in Aztec hands. Guatamo was eventually captured; and Mexico-Tenochtitlan, the city of the most warlike people in Anahuac, became the prey and spoil of the conquering Spaniards. A portion of the city was rebuilt for the occupancy of the Spaniards, but, needless to say, its architectural character was substantially altered.

The Siege of Mexico.

This sketch of Aztec history, brief as it is, would not be complete without some reference to the interesting indigenous civilisation of the peoples of Anahuac. Dwelling, as we have seen, in stone houses usually of one storey in height, they were slowly evolving an architectural type of their own. These houses, which were built of red stone found in the vicinity

Aztec Civilisation.

of Mexico city, were flat-roofed, the roofs or *azoteas* being laid out with parterres of flowers, which gave the city, when viewed from the summit of a temple, the appearance of an immense garden. The royal palaces, especially those of King Axayaca and Motecuhzoma, were stately and spacious, and covered so much ground that the Spanish conquerors aver that often they had wandered through their apartments for a whole day and had not then inspected all of them. The rooms, as a rule, were spacious if not very lofty, and were frequently hung with native tapestries or with cunningly devised arras manufactured from the feathers of the brilliant-hued birds of the tropical regions of Mexico, an art in which the Mexicans excelled. Furniture bore a resemblance to that in use in Oriental countries, where the habit of squatting dispenses with the necessity of chairs; but thrones and couches were not unknown, and all beds were laid on the floor without supports.

The costume of the upper classes was the *tilmatli* or cloak, woven of fine cotton and, sometimes, in the case of ceremonial dresses, of feathers. Beneath this was worn the *maxtli*, or loin-cloth, the only usual wear of the lower classes. The several ranks of chieftains and nobles wore the hair in divers manners to denote the grade to which they belonged, as did the orders of knighthood (of which there were several degrees). Jewellery was lavishly in use among the higher ranks, and huge *panaches*, or head-dresses of feather plumes, were worn by chiefs and nobles. Footwear consisted of sandals. Great proficiency had been reached in the jeweller's art, the Spanish artificers who witnessed the work of the Aztec and Tezcucan craftsmen stating that they could not equal it. Gold was extracted by rather laborious means from mountain lodes, and entered largely into the adornment of a warrior. Aztec ladies wore a species of skirt, and a body-dress of jewels and gold.

Aztec Costume.

The government was an elective monarchy, the emperor or *tlatoani* being elected from the royal family. This obviated

Photo by *Underwood & Underwood*

PART OF ANCIENT FAÇADE, MITLA

the perils of a minority and, as the throne was invariably filled by a brother or nephew of the lately deceased monarch the continuance of the royal line was assured. The emperor was usually selected because of his military prowess and sacerdotal experience, a knowledge of matters warlike and religious being regarded as essential in a ruler. Thus the ill-fated Motecuhzoma, besides being an experienced soldier, had been trained exhaustively in the tenets of the priesthood, which perhaps accounts for the superstitious and fatalistic attitude he adopted upon the arrival of the Spaniards in Anahuac. Justice was dealt with an even hand by varying grades of tribunals, which sat constantly and were answerable to none, the emperor not excepted, for their verdict. Corruption on the part of a legal official was punishable by death. The moral code was high, and such crimes against social decency as drunkenness and immorality were rigorously punished.

Royalty and Government.

The religion which instigated this stern moral code was of a highly composite character, mingling as it did the tenets of a peaceful and idealistic cult with the sacerdotal practices and sanguinary ritual of a people who were still in a condition of mental barbarism. This faith probably drew its high ideals from that of the older Toltec race, who may have fused with the Nahua immigrants to the Mexican plateau. The influence of this cultivated people was seen in the worship of Quetzalcoatl, a god possessing solar and atmospheric attributes, whose cult, if in later times it became stained with the abominations of human sacrifice, showed many signs of an earlier repugnance to ceremonial cannibalism. Not so the other cults of Anahuac, whose gods were tutelar genii of the Aztec people, and who were supposed to have guided them to their possessions in the Valley of Mexico. These deities, the most important of whom were Tezcatlipoca, a god of the air (who afterwards developed into the chief divinity of the Aztec pantheon), and Tlaloc, god of waters,

Religion.

delighted in human sacrifice; and at their altars, hundreds, if not thousands, of hopeless war-captives and innocent children were annually devoted to slaughter in the belief that, unless the gods were nourished and rejuvenated with the blood of human beings, they would droop into senility and perish, with the result that the world would be wrapped in darkness and the human race become extinct. The festivals in connection with the cults of the numerous Aztec gods were many, and involved the practice of an imposing and bewildering ritual, the climax to which was only too often an orgy of cannibalism, which was rendered none the less abhorrent in that it was surrounded by the circumstances of a degree of civilisation by no means despicable.

A great deal of speculation has been indulged in regarding the belief of the Nahua in a Supreme Being, a "god behind the gods." There is some slight ground for the belief that shortly before the Spanish invasion of Mexico the cultured classes of the various Nahua States commenced a movement towards Monotheism, or the worship of a single god. Behind this movement, states a chronicler of most doubtful veracity, was Nezahualcoyotl, King of Tezcuco; but concerning this theological novelty and its sponsors, our data is so slender and dubious of origin, that it cannot be pronounced upon with any degree of certainty. As with the deities of other people, those of the Mexicans were alluded to by their priests as "endless," "omnipotent," "invincible," "the Maker and Moulder of all," and "the One God, complete in Perfection and Unity." It was natural that the priesthoods of the several great deities of Mexico should have regarded their especial god as *the* god *par excellence*, and thus exalt him above the other members of the Mexican pantheon.

When a race forsakes a nomadic existence and begins to rely upon agricultural labour as a means of subsistence, it inevitably creates in its own conscience a class of divine beings whom it regards as the source and origin of the crops and produce it raises. These deities of grain and the

fruits of the earth and the allied gods of the elements quickly overshadow and surpass the older gods in the popular imagination—these beings who are worshipped by a people in the state of the nomadic hunter, and which now sink to a minor position in the tribal pantheon. This worship of the food-gods will be found to lie at the root of Mexican mythology. The elemental gods of wind and sun have undoubtedly first place in that system, but it is chiefly so because of their paramount importance in the phenomena of growth and fructification. Even Huitzilopochtli, the war-god of Mexico, had an agricultural significance.

The Gods and the Food Supply.

Enough has been said to exhibit the Mexican mythology as a religious system which had advanced to a stage typical of a people whose chief business in life was the tilling of the earth. It does not exhibit those figures of a suaver cultus, such as that of Greece, where, side by side with deities of the soil, other gods had arisen who symbolised higher national ideals in love and art, such as Aphrodite or Apollo. Although Mexico had its goddess of Sexual Indulgence and its craft gods, it is very questionable whether the latter would ever have evolved into higher types. The artistic consciousness of the Mexican, although virile and original—much more so than the lack-lustre artistry of Hellas, with its passionless and unhuman types—was yet lacking in the Hellenic quality of idealty (unless its symbolism might be said to partake of that quality) and in the Hellenic sense of beauty. But it possessed a grotesque sense of beauty peculiarly its own, which is by no means to be regarded as ugliness run mad.

The temples where the dreadful rites which stained the Mexican religion were celebrated were known as *teocallis* or "houses of god," and had evidently been evolved from the idea of the open-air altar. They were pyramidal in shape and consisted of several platforms, one superimposed upon the other, reaching a considerable height, usually 80 or 100 ft. A staircase

Teocallis.

wound around the pile and led to the summit where the god or gods was enshrined in a building of stone or wood. Here, also, stood the stone of sacrifice, a convex block, upon which the struggling victims of fanaticism were immolated by having their hearts torn out, these being placed in a large vase, along with a quantity of gum copal, the steam arising to titillate the nostrils of the ever-hungry god.

War.

The warfare which secured this never-failing supply of victims was scarcely of a higher type scientifically than that waged by most North American Indian tribes. The Aztec warriors greatly favoured the ambush—quick retreats followed by speedy rallies and such barbaric stratagems. The weapons most in use were the *maquahuitl*, a wooden club-sword, into the side of which were inserted sharp pieces of *iztli* or flint; and the Spanish conquerors speak of this as a really formidable weapon, a blow from which was capable of killing horse or man outright. Bows and arrows were employed, and a spear-thrower, known as *atlatl*, was much used to launch darts and javelins. Armour consisted of thick, quilted cotton jackets for the rank and file, and occasionally of light gold or silver plates in the case of chiefs. Discipline was severe, and acts of cowardice in the field were almost unknown.

Character of Aztec Civilisation.

Enough has been said to show that the race which preceded the Spaniards in Mexico was at the epoch of their arrival emerging from a condition of savagery into one of comparative civilisation. In all probability, its material achievements and equipment were more advanced than its mental outlook, and this was probably due to the circumstance that only some three centuries prior to the Conquest it had fallen to the heirship of a civilisation it comprehended incompletely, the outward conditions of which it speedily accepted and absorbed, without possessing the capability to embrace the more valuable social code of the people whom it had partially dispossessed of the soil.

The history of Mexico from the time of its surrender to the Conquistadores to the day when it threw off the yoke of Spain in 1821, after a struggle of more than twelve years, is merely a dull record of Castilian tyranny and native peonage. The immediate occasion of the first revolutionary movement in what was then a Castilian colony, was the invasion of Spain by Napoleon. Indignation against the French was universal. All the attempts of the Napoleonic emissaries to arouse disloyalty to the person of the Spanish monarch proved fruitless, and indeed the first military rising was dictated by a desire to hold the country for him whom they regarded as their rightful king. But the European Spaniards in Mexico viewed the junta of native statesmen which had been hastily summoned with considerable suspicion, and seizing the Viceroy who headed it, they sent him a prisoner to Spain on 15th September, 1808, themselves assuming the reins of government. This high-handed act excited universal indignation from all classes of Mexicans; but as it met with approbation from the Spanish Government, the people grew deeply incensed, and a popular rising followed, marked by terrible excesses. On the night of 10th September, the tocsin of revolt was sounded. City after city fell before the Indians, who were led by a priest named Hidalgo. But their first successes were rapidly checked, and a guerilla warfare of painful duration commenced. The entire country, with the exception of the cities, ultimately fell into the hands of the revolutionists, led by Rayon and Morelos. Hostilities proceeded slowly until the arrival, in 1817, of Mina, a Mexican student, who had been absent in Spain. For a year he harried the Spanish regulars with a chosen band, but at length was captured and shot; and in 1819 the Revolution had reached a lower ebb than at any previous period during the struggle.

The Defection from Spain.

About the middle of 1820, however, accounts were received in Mexico of the Revolution in Spain which followed the

revolt of the Spanish army in the Isle of Leon, and this added fresh fuel to the movement in Mexico. The famous Don Augustin Iturbide was appointed to the command of the Spanish troops. He almost at once renounced his allegiance, and proposed to the Viceroy that a new form of government should be instituted independently of Spain. His election by the military to the dignity of Emperor was not long delayed, but he was not destined to remain in tranquility for more than a short space. In 1823 revolution succeeded revolution, and in May of that year he was deported to Europe with the solatium of a pension. A new Republic was then formed. An attempt upon the part of Iturbide to recover his kingdom ended in his being shot at Padilla on 19th July, 1824. Later, the financial status of the country necessitated large loans, which were raised chiefly in England.

From this time a period of more or less peaceful progress supervened, broken now and again by revolutions instigated by party politicians; and no point of interest is reached until the memorable war with the United States in 1846. Hostilities were brought about by the collision of American citizens resident in Texas with the Mexican Government, which was arbitrary and oppressive, and which was resolved upon the suppression of the Texan pioneers. President Santa Anna, a figure as remarkable for military and political ability as for treacherous cruelty, had massacred 500 of the Texan farmers. The remainder took the field, and inflicted upon him a severe defeat in 1835. Texas then proclaimed its independence, and in 1845 was annexed to the United States by treaty. This roused the southern Republic to war; but at the battles of Palo Alto and Resaca, the Mexicans were badly defeated by the Americans. It was not until February, 1848, five months after the fall of the capital, that peace was agreed upon, the United States paying $15,000,000 to salve the hurts the Mexicans had sustained by the loss of California and New Mexico.

Foreign Intervention.

In 1857, Great Britain, France, and Spain, unsatisfied with the manner in which their nationals were treated as shareholders in Mexican concerns, seized the Custom House at Vera Cruz. Great Britain and Spain shortly afterwards withdrew their forces, but France intimated her intention of founding a monarchy in Mexico. French troops were landed, and on 5th May the battle of Puebla was fought. The French were broken in a magnificent charge, and took flight. They rallied, however, and retired in good order, although they had sustained a severe reverse. But they poured troops into the country and, after a resistance of the most stern description, Mexico was forced to receive a foreign king from her French conquerors—the Archduke Ferdinand Maximilian of Austria, brother of the late Emperor Franz Josef. The heroic Diaz, afterwards President, still held out, however, with a handful of troops. Captured, he escaped, gathered together his scattered comrades, and so harassed the French occupants of Mexican soil, that at last Napoleon III had perforce to withdraw his forces.

The Execution of Maximilian.

The unfortunate Maximilian, thus deserted, was speedily defeated and captured after a display of simple yet distinguished bravery in the face of the perils of war by which he had been surrounded on all sides. He was tried, sentenced to death, and executed, despite petitions of mercy received from many of the foreign powers.

In December, 1867, Juarez was re-elected to the Presidency, and during his second term, political disturbances were of frequent occurrence, lasting almost until the day of his death. Insurrections broke out in several of the States, and in Yucatan there was a serious outbreak, the insurgents, even after being several times defeated, continuing to harass the various settlements. There was also sedition in Guerrero, Puebla, Vera Cruz, and elsewhere, though none of the outbreaks in these States were successful.

Early in 1868 the feeling of insecurity assumed alarming proportions, robbery, kidnapping, and murder being of frequent occurrence. The year 1869 opened under more favourable auspices. Liberal institutions were becoming more firmly rooted, the administration was reorganised, material improvements were pushed forward, and it was hoped that no further serious outbreaks would occur; but the hope was in vain. Revolutions broke out at Puebla and San Luis Potosi, and though both were suppressed, and the passing of an amnesty law in October, 1870, tended for a time to restore order, the approach of the Presidential election again threw the country into a turmoil.

The choice lay between Juarez, Diaz, and Lerdo de Tejada as the principal contestants, and the votes were respectively and in the order mentioned 5,837, 3,555, and 5,874. It was provided, however, in the constitution that an absolute majority of the total vote must be given in favour of the successful candidate; and the Lerdists, siding with the Juarists, gave the election to the latter. The followers of Diaz protested against the legality of the choice, and threatened armed opposition; but their leader objected strongly to an appeal to arms, or even a display of force, directed against a former comrade and a patriot. Several of the States, however, took up the matter in earnest, and, as the chosen leader of the party, Diaz could no longer resist the movement. The banners of his supporters were unfurled in all directions, and once more there was civil war, in which many battles were fought, with varying success, among the victims being General Felix Diaz, brother of Porfirio, and a soldier who had already won repute during the campaigns against the French.

The seeming prosperity of Mexico before the late revolution was frequently quoted as a remarkable illustration of the possibilities accruing to a " beneficent tyranny." Since 1877, when President Porfirio Diaz was first entrusted with its destinies, the career of the Republic, both in its political and

commercial aspects, appeared to have been one of long-continued progress. But at the age of 80, President Diaz, who entered upon his eighth term of Presidential office in June, 1910, did not consider his life-work as over, and still continued to keep hold upon the conduct of public affairs.

Diaz.

In youth a brilliant, soldierly figure, his courage and intrepid generalship secured for him the whole-hearted idolatry of the people from whose ranks he had sprung. One of those who chafed at the theatrical ineptitudes of the unhappy Emperor Maximilian, he was placed in command of a Republican army levied in the North-Western provinces, and at once distinguished himself by the masterly manner in which he took the city of Puebla by storm. He then proceeded to the reduction of the capital itself, which he speedily occupied. His military reputation and the popular enthusiasm evoked by his personality aroused in him political ambitions. His struggle with the Lerdists has already been outlined. His whole life resolved itself into a continuous conflict with Lerdo, who proved his implacable foe. Lerdo became President, and directed the entire power of his influence against his rival, whose desperate adventures and hair-breadth escapes from the pitfalls of his enemy read like a chapter from the annals of the old Spanish Conquistadores. But the fittest survived. The natural power in Diaz asserted itself, and in the last struggle which threatened to involve all connected with it in universal ruin, the soldier proved successful over the statesman, whom he thrust from the country a beaten and broken man. The odds which Diaz had to confront in this last struggle, his overthrow of them, and the moderation which he showed subsequent to the defeat of his enemies, gave him a place among the household names of Mexico, and enshrined him in the popular heart.

But the strife through which he had just passed was but the prelude to still more strenuous labour. He found Mexico on the verge of national insolvency, her markets starved by

a long and disastrous conflict, her provinces disaffected to the central Government, her people incapable of commercial initiative. At the commencement of his reign—for his occupancy of the Presidential office can be designated by no other term—he wisely concentrated all his energies upon securing a lasting peace with his immediate neighbours, and so strengthening internal control that domestic unrest might be reduced to a minimum. In this he was eminently successful. He then directed his grasp of affairs to the commercial interests of the country. Railway lines were constructed and extended into hitherto inaccessible provinces. Exhaustive statements of the hitherto untouched mineral riches of the country were placed before American and European capitalists, who recognising that Mexico now possessed a trustworthy dictator whose efforts seemed to be directed towards the good and not the exploitation of his country, gladly furthered his objects by placing large sums at his disposal. The revision of the tariff and the severe repression of smuggling were included in his reforms. He found Mexico a desert of decay, a poorer and more piteous Spain. He raised her to the ostensible position of the most flourishing and important of the Spanish-American nations.

The career of Porfirio Diaz appears to point an analogy with that of a still greater figure in Mexican history—Hernan Cortés. In the two men we seem to discover the same contempt for obstacles to be overcome, the same absolute indifference to criticism; the same large, almost universal grasp of affairs and ability to discover and utilise the men required for certain definite tasks. These are the attributes of great administrative genius. Such a spirit Porfirio Diaz undoubtedly was. A careful observer of the polity of the other States of Latin-America, he was studious to avoid the pitfalls which he saw engulf other virtual dictators.

At the age of 80 he was absorbed as ever in the extension of Mexican prestige. In many circles of the Mexico of 1910,

"El Presidente" was regarded as the personification of the State, as a being of almost superhuman omniscience sent by celestial wisdom to lay the foundation of progress, as was Quetzalcoatl, the ancient Aztec culture-hero of Mexico.

The Rurales.

One of the most politic strokes ever made by Diaz was the fostering of the band of men known as Rurales, or the Rural police or gendarmes. These warriors, many of whom were at one time bandits themselves, were successful in rounding up practically all the brigands in the country. They were first of all levied by the notorious Santa Anna, and in their neat costume of grey and red piping, with sombrero and red necktie, looked very smart. On the death of Santa Anna, these thief-catchers turned brigands on their own account, and the most dreadful stories were circulated regarding their barbarous cruelties. There was seemingly no redress against them, and many government officials were in their pay. President Comonfort advised that they should be turned into regular troops on a special footing; they accepted his offer, and afterwards acted as the "Royal Irish Constabulary" or Bersaglieri of Mexico. They numbered 4,000, and in pre-revolutionary times were of immense service to the executive in the repression of not infrequent aboriginal disturbances, and the keeping of order in general among the more unruly element.

Centennial Celebrations.

The festivities held in Mexico city in 1910, in celebration of the country's centenary as a Republic, marked a century of such visible progress as falls to the lot of few nations; and if the first three-quarters of that period were disturbed by internecine broils, the quarter of a century preceding the centenary richly atoned for them. One of the most pleasing features of the celebrations was the manner in which the old enemies of the Mexican Republic fraternised with her and rejoiced in her happiness at the arrival of this auspicious occasion. France dispatched a special ambassador, M. le Favre, and

the French colony presented the Mexican people with a monument designed to commemorate the work of M. Pasteur in the Republic. The presentation of a monument to Mexico by Americans resident in the country was also significant of the good feeling which at that time existed between the neighbouring Republics. Conspicuous among the celebrities who assisted at the various *fêtes* was the figure of the ancient President Diaz, then regarded as the *deus ex machina* of Mexican prosperity and modern advancement. Mexico seemed to have every reason to rejoice at the consummation of her first century of existence as a Republic. Never since Cortés set foot upon her shores had she appeared so prosperous. To the foreigner it seemed that her laws were impartially administered; never had her relations with the outside world been so uniformly cordial. She evidently entered the second century of her Republican existence with a clear conscience, and with eyes directed unswervingly towards a policy of peaceful industry and commercial enlargement within her own borders.

The outlook of Mexico at the commencement of her second century of Republican activity was indeed roseate. Scarcely a month passed in which some new source of national wealth or possible revenue was not discovered. The new Mexican transport route across the Isthmus of Tehuantepec was shown to be a splendid success, and seriously threatened the Panama Canal as a rival in trans-isthmian carrying trade.[1] Subsequent to its opening, the trade between the Atlantic and Pacific coasts went up almost by leaps and bounds; and its relative proximity to Galveston and New Orleans, two of the most important shipping centres in the United States, rendered it an undertaking of international significance. Eight steamship lines converged upon its Atlantic terminus, and it is only the expense of transhipment of goods which

[1] It may still seriously rival the Canal should the almost certain failure of the Culebra Cut necessitate a further reconstruction of the trans-isthmian waterway.

will probably render the Canal more popular. On the whole, the outlook appeared one of unexampled prosperity, and the Mexicans might be excused if at this season of jubilee they looked forward with confidence to the future.

But prior to this there had been visible signs of deep unrest. At the end of June, 1910, electoral rioting in the North-Western Provinces seemed to portend the first break in the long and unexampled tranquillity which had been the lot of the Republic under the Presidency of Porfirio Diaz. There was reason to believe that the Government was apprehensive of an outbreak on the day on which the elections were to take place, as was shown by the somewhat feverish haste with which the troops were dispatched to the affected area.

The Presidential election, which was the occasion of the unrest, is held every six years, when the head of the constitution is elected by popular suffrage. In 1887 the original constitution was so reformed as to permit of the election of a President for consecutive terms. This departure from previous practice had been taken advantage of by the Mexican electors to send Porfirio Diaz back to power on no less than seven occasions. The last of these terms of office expired on 30th November, 1910.

So extended and so ostensibly successful had been Diaz's *régime*, that real political division in Mexico might virtually be described as non-existent at the period we write of. At the same time, the Opposition had been extremely active, and had selected the North-Western Provinces of the Republic as the most suitable theatre for their purposes. This they had done for obvious reasons. These provinces are most distantly situated from the seat of central government. The unrest had been greatly heightened by the knowledge that considerable quantities of rifles, ammunition, and other contraband of war found their way over these frontiers into the hands of the rebellious party in the North.

But although the situation was one to cause some alarm, a reassuring parallel might have been drawn between the

present condition of things and past outbreaks of a similar nature. The grievances of the malcontents were not without foundation. President Diaz had caused the arrest of Señor Madero, his opponent in the Presidential campaign, for making seditious utterances. This was quite in accordance with what had been done in the past by General Diaz, who feared that if any other but himself should hold the reins of government the financial prosperity of Mexico would decline and her evolution as a nation cease. This attitude was also accountable for the dispatch of troops to the North-Western States for the purpose of overawing those who had questioned the wisdom of his rule.

The fires of rebellion once lit, the conflagration spread with amazing swiftness, as we will find when we peruse the chapters which deal with the Revolution, in which we will attempt to outline the causes as well as the history of that event.

CHAPTER II

THE MEXICAN CHARACTER AND FAMILY LIFE

THE population of Mexico is divided into three well marked castes: that whose members are of more or less pure Spanish descent; the half-breed or mestizo class; and pure Indians. The proportions of these in a population of 13,500,000 is, according to the latest Census returns: Whites, one fifth; mixed bloods, 43 per cent.; and Indians, 38 per cent. There are also numerous sub-divisions of these castes which have arisen through intermarriage.

The Upper Classes.

The upper classes are, of course, composed of the dominant white race of Castilian descent, between which and the rest of the population a great social gulf is fixed. The Mexican Spaniard is exclusive in the extreme; and, although polite and most correct in his relations with strangers and foreigners, is by no means given to indiscriminate hospitality. Reserved and self-contained, he resents intrusion, and seeks relaxation amongst his personal friends, whom he has probably known since an early age. If the new-comer is well recommended to him, however, he will be found hospitable and anxious to extend a welcome. He usually possesses dignified manners, much native charm, and is cultivated and well-informed. He has a strong partiality for the sober and correct frock-coat and silk hat of civilisation, which attire adds to his inches, for, as a rule, although he carries himself well, he is not much above middle height. His Spanish is usually pure and polished, and without those jarring provincialisms which too often mar the speech of Latin-Americans in other republics.

If he is wealthy, the house he lives in is, as a rule, built in oblong shape round an interior courtyard open to the sky.

Only the main entrance—a great carriage-way—leads from the street, and all communication with the apartments within is from the court, which is surrounded by verandahs and balconies, and in some cases boasts a fountain. The reception rooms are, for the most part, situated in the lower storey. These are large and spacious, and are furnished in the French manner, for Gallic taste has a strong hold upon the Mexican cultured classes. The bedrooms are placed in the upper storey, are entered from a balcony, and are sometimes *en suite* and reached by communicating doors—an arrangement awkward for foreigners. The less wealthy reside in flats or *viviendas*, which, as a rule, contain from six to eight rooms. House rents in Mexico city are exceedingly high. Flats let from £60 to £200 per annum, and the larger residences for from £400 to £600 per annum. These exorbitant prices are due to the rapid rise in the value of real estate in Mexico city of late years and the much enhanced cost of building. In many of the provincial cities, however, rents are extremely moderate. Of late years, the " suburban " system of residing in villas in the lesser towns which surround Mexico has come into vogue. These districts are within easy distance of the capital by train or electric tramway, and residence within them is rendered more pleasant by the exquisite gardens which surround their villas, many of which are of some antiquity, are spacious and dignified, and possess none of the freakishness which too often disfigures English suburban localities.

The Mexican Gentleman.

The Mexican gentleman is frequently a fluent linguist, and, as he is almost invariably a great traveller, he finds plenty of opportunities to extend his knowledge of languages. His French is usually excellent, and very often his knowledge of English—acquired first-hand by education or residence in England or America—is good. His literary tastes are refined and catholic, with, naturally, a bias towards the literature of the Latin races. Often in youth he is prone to the making

of much poetry. In his address there is little halting, no searching for words, no hesitation. He is fluent and eloquent —if he is young, perhaps too eloquent. Both in writing and speaking, he employs terms which appear to the colder Anglo-Saxon strained and exaggerated, but which to him are mere phrases of use and wont, lacking which his speech would seem to those who listen cold and insincere. He is idealistic to a degree, and possesses a keen sense of the aesthetic and beautiful in all its manifestations. It is not his Spanish origin alone which endows him with the rich gift of the seeing eye, for the despised Indian, whose blood flows in the veins of the noblest Mexican families, is extraordinarily talented in this respect, having a quick and appreciative sense for colour and form, and a quite distinguished musical ability. The gifted stock which old Spain sent to the shores of Anahuac has not only been quickened by intermixture with native blood, but has, perhaps, grown more eloquent, more rich aesthetically, by reason of the semi-tropical environment in which it has been placed.

Mexican Women.

It is difficult for a foreigner to advance an opinion concerning the women of the Mexican upper classes, because of the restraint in which they are held by custom and etiquette—a restraint almost Oriental, and dating from the Moorish usage of female seclusion in old Spain. Mexican girls of the upper classes are most jealously sheltered by their parents, and duennaship is prevalent. The whole life of the Mexican woman centres in love and marriage. Before the latter event, her social intercourse with men is of the scantiest, and she is usually "seen and not heard." Dark and Castilian in appearance, she possesses great feminine charm, ripening at an early age and usually attaining the appearance and proportions of maturity when most Anglo-Saxon maidens are in the transition stage of "flapper"-hood. She is romantic in the extreme, and prone to the consumption of *novellas* which recount the exploits of mediaeval dames and

courtiers rather than those which deal with the realities of everyday existence.

Her chances of meeting suitable *partis* are rather limited. In the evenings she will seat herself at one of the barred windows of the paternal residence; and should she be sought by a lover, he signifies his desire to pay his addresses by passing and re-passing her dwelling on horseback, sometimes at a trot, at others at a furious gallop. If the youth be considered eligible, he is, after a while, admitted to the house, where, however, his converse with the object of his adoration is scrupulously superintended. He is now known as the lady's *novio* (*fiancé*), and marriage usually follows after what is considered a suitable season of courtship. But should the young people not "take to" one another after a reasonable period of acquaintanceship has elapsed, it is not regarded as a slight by either party should the other withdraw from the companionship.

Courtship.

The courtship period of a Mexican youth or maiden's life is assuredly the most romantic in his or her career. British people accustomed to absolute freedom between the sexes can scarcely comprehend the conditions prevailing in a community the female portion of which is so closely and jealously guarded as is the case in Latin-America. The Mexican lover considers no stratagem too novel or too extreme which will gain him access to the object of his devotion, who, on her part, if she be amenable, will practise every art to further his object and defeat the watchful parents, duennas, or servitors in charge of her. It is not uncommon for a Mexican suitor to disguise himself as a workman, a postman, or otherwise, so that he may have speech with his beloved or convey a written message to her; and even after parental consent has been given, the young people frequently put a romantic finish to their love story by an elaborate and theatrical elopement!

Once married and settled down, the Mexican woman's

existence is usually placid and home-keeping. Should she have children, she is a mother to them in the real sense of the word. Divorce is most unpopular in Mexico and, besides being discouraged by the Roman Church, is looked upon with disfavour by the people at large.

Social Etiquette.

The Mexican lady is, as a rule, a hard-and-fast devotee of etiquette, and Europeans visiting Mexico should bear in mind that they and not their neighbours are supposed to make the first advances in the establishment of acquaintanceship. The general custom is to announce one's arrival in the local Press, and to send a copy of such announcement to everyone of importance in the neighbourhood. It is also absolutely essential that the stranger should be well and suitably recommended by letters of introduction to someone in the vicinity where he is to take up his abode, as the Mexican, like the Spaniard, attaches the greatest importance to such introductions, and will assuredly give no countenance to anyone who is without them. It is quite a mistake to regard the Mexicans or other Latin-American peoples as resembling our colonists in frankness and indiscriminate hospitality. The Mexican is not at all casual. His code of etiquette dates from Spanish colonial days, and is thus even more rigorous than that of modern Spain itself. But once his confidence is gained, there are few more hospitable than he or more ready to extend full domestic intimacy to the properly accredited stranger within his gates.

Mexican ladies of the past generation were not far removed in their customs from their great grandmothers of the colonial period. But their emancipation has proceeded apace within recent years. No longer do they set out upon a shopping expedition accompanied by a duenna and veiled, and closely concealed within the depths of a carriage. Their amusements, too, have greatly changed, and to-day include lawn-tennis and even golf. They, in common with their men-folk, do not share the Anglo-Saxon relish for afternoon tea—a meal

which they affect more because of its universal popularity and "smartness" than because they care for the principal item in its restricted *menu*. In Mexico, the afternoon cup of tea is nearly always accompanied by wine, even champagne being partaken of along with the tea, for the purpose (one may be pardoned for suggesting) of drowning the taste of the infusion, which is nauseous to most Mexicans.

Among the upper classes the standard of personal integrity is high. The average Mexican gentleman is proud of his honour and punctilious in his care that it shall not in any way become smirched. Public integrity, too, as instanced in the Press, is idealistic; but there is no law which can suppress comment upon a case while it is *sub judice*, and, in consequence, justice occasionally suffers. In certain contingencies, the law is none too scrupulously adhered to in a country where lawyers abound—the sceptic might be inclined to say for that precise reason; for just as in highly civilised Scotland, where the percentage of lawyers is very large, private legal abuses are frequent and notorious through the laxity of the great legal corporations, in Mexico the lawyer is seldom answerable for his misdeeds to any higher authority; and as he composes the class that makes the laws and administers them, abuses are likely to flourish and continue so long as such conditions prevail.

The integrity of the Mexican shopkeeping class is less punctilious than that of its betters. Most Mexican shopkeepers have a different price for their fellow-countrymen and for the unfortunate *estrangeiro;* and as imported goods are already sufficiently highly ticketed, by the time the Mexican merchant has appraised them to the visitor they have mounted to an extortionate figure. Firmness is essential in dealing with traders in the better shops of the capital, unless the purchaser be one of those happily-circumstanced folk who can afford to disburse a profit of 150 per cent., and who prefers to do so rather than submit to an encounter in the unpleasant art of haggling.

Family life in Mexico is planned upon patriarchal lines. The Mexicans are most united in their family ties and affections; and parents and children, brothers and sisters are, as a rule, deeply attached to each other, and display much warmer sentiments in their relations than is the case in colder England. In Mexico, woman has not yet lost her natural charm and influence, which in the home she exercises to the full. The male members of the family are, as a rule, most amenable to the influence of the mother, the wife, the sister; and the Mexican woman exerts herself to retain the affection of her male relations in a manner that would astound a daughter of Britain. It has even been said that Mexican men are subject to a great deal of feminine "coddling"—a stupid term bestowed upon delicate attention and affectionate regard, the nature of which the Anglo-Saxon wholly fails to comprehend.

Family Life.

Mexican family life is patriarchal in that the young Mexican man does not leave his parents' house when he comes to years of discretion, and even upon marriage he frequently remains with them. Often a son-in-law is adopted into the family, and it is quite common to find the parents of either husband or wife in a Mexican home.

Courtesy is the rule and not the exception in Mexico. Even in the poorest circles the day-labourer will address his neighbour as "Don," and expects to be so entitled in return. Roughness and asperity are conspicuous by their absence in the relationships of everyday life. No matter into what grade of society one may penetrate, he will find himself the object of the most respectful, nay, even solicitous, politeness. This courtesy is the natural endowment of the race. The *peon*, scion of the grave and punctilious Aztec folk, is not to be outdone even by the descendant of the proud yet courtly Castilian. Indeed, the uniform respect with which the peasant class treat those whom chance has placed above them

Courtesy.

in the social scale, has not now its parallel in any European country, unless, perhaps, in Russia or some of the more out-of-the-way parts of the Austrian Empire. From the Mexican *peon* you will receive not only fair speech and a nice, discriminating *politesse*, but, on occasion, fervent and what seem heartfelt prayers for your welfare here and hereafter.

Peasant Dwellings.

The dwellings of the *peon* class are, for the most part, primitive in the extreme. They are usually constructed of adobe or daub-and-wattle, often with the stone fireplace outside. Otherwise a hole in the roof serves as a chimney. The principal furniture of such an abode usually consists of cooking utensils, a large earthen pot or *olla*, which must withstand the daily application of fire in lieu of an iron pot or kettle, and which also serves as an oven for baking. It is also the *peon* woman's only frying-pan and stewing-pan. The rest of her gear consists of a *metate* or board upon which the maize flour is ground, and other similar primitive articles.

The *tortilla* or maize pancake forms the staple of *peon* diet in Mexico. The maize which is to compose it is first ground on the stone *metate* or grinding-board, after having been boiled with the addition of a little lime, which softens it somewhat. It is then mixed with water until it attains the consistency of a thick paste, and is rolled into pancake form and baked in an earthenware dish. *Tortillas* are made freshly every morning, and with *frijoles*, a small brown bean in shape like a haricot, form the *pièce de résistance* of every *peon's* breakfast, dinner, and supper. The *tortilla* serves, too, as a plate, on which the beans are placed, with the addition, in some cases, of a sauce of Chili pepper, so fiery that only a native palate can successfully negotiate it. *Frijoles* are first boiled and then fried. The *camote* or sweet potato is much relished and to be had in abundance, and these delicacies are reinforced by goat's milk cheese and strips of dried meat like the pemmican of the North American Indians.

The national beverage of Mexico is *pulque*, which is as ubiquitous in the Republic as is beer in Germany or tea in Australia. It is made from the fermented juice of the *agave Americana*, and in appearance is white and viscid, with an unpleasant resemblance to soapsuds. Its effect when that of the strongest quality is freely drunk is stupefying and deadening in the extreme. The word *pulque* is of South American origin, the real Aztec term for the drink being *octli*. In ancient Mexico, indulgence to excess was forbidden to all save the very old and certain grades of warriors; and the establishment of some such measure is devoutly to be wished for at the present time, when the peasantry is deeply immersed in bondage to this insidious and brutalising beverage, to procure which they will pledge almost the last garment which stands between themselves and nakedness. Large *pulquerias*, or establishments for the sale of *pulque*, are prominent in the lower quarters of all the great cities, and these frequently bear grandiose and heroic titles which scarcely match with their degrading purpose. The exteriors of these *pulque* palaces are frequently painted and decorated in the most gaudy and extravagant manner, their façades forming a marked contrast to the sordidness of their interiors. It is not too much to say that the native abuse of *pulque* is as much detrimental to the progress of the Mexican Indian race as was the Russian consumption of *vodka*, or the excessive whisky drinking in the lower parts of Scottish and Irish towns, to the labouring classes in these countries.

Pulque.

When in January, 1916, the governor of the Federal District issued a proclamation prohibiting the use and sale of *pulque* within the limits of his jurisdiction, his action was applauded by practically all the better classes, and the bold stand taken by him gained for him the feeling that he was a man of courage who had resolved to attack one of the great social evils at the very root. For a time the measure seemed

in a marked degree successful, but gradually there began to appear in place of the saloon signs those of private clubs. In other cases these were changed to "Restaurant," and a few tables and chairs placed in view, backed by shelves filled with bottles. The doors of others were to be seen sealed by Court orders, and all business was suspended. Gradually these seals have disappeared, and the *pulquerias* are little by little resuming their old-time aspect.

At last a decree was published in the Press that certain conditions which prevailed last winter now no longer obtained. The decree of 14th January was annulled, and the sale of *pulque* of the first class and of the commoner grade known as *tlachique* went on merrily as before.

The *peon* is a great smoker, and manufactures his own cigarettes, wrapping the tobacco in the dried husk of the maize and twisting down one end of the cigarette so that it will hold together. He smokes constantly. It is one of his few relaxations.

Some of the Mexican peasantry are penurious and saving in the extreme. The chief object of many Indians or half-breeds is to save a substantial sum and bury it in a secure place. To employ money thus hoarded never occurs to the *peon*. Indeed, he regards money once buried as out of commission and unspendable. Perhaps it is because he has to toil so hard for his money that he values it so highly. But most of the *peon* class are born gamblers, and will stake their last coin on a turn of the dice. The native population is also superstitious in the extreme, with a very real dread of the supernatural, a legacy in all probability from their ancestors of pre-Conquest days.

Socialism has of late years intruded itself upon the horizon of the Mexican *peon* with strange results. The comparative freedom he has enjoyed within the last twenty years has failed to banish his sense of subservience, and the new doctrine which has been sedulously preached to him by peripatetic agitators has made him a grumbler without

in any way strengthening his hands, and has induced "swelled head" to the detriment of proper pride and manhood.

Peon Characteristics.

The average *peon* is untidy and shaggy in appearance, uncleanly, given to gambling, superstitiously religious, patient, intelligent, and witty. He is hot-tempered and apt to be homicidal, and has a tendency to petty pilfering if a suitable occasion presents itself. He is piously obedient to his parents and his priest, and, when treated fairly, will perform a good day's work. If ill-used, he grows sullen and malingers. His womenkind make good nurses and mothers, and are economical and clever housekeepers. Indeed, there are probably no better managers in the domestic sphere anywhere than the Mexican women of all classes. The *peon* woman is pathetically obedient to her husband, fond of her home, and prone to the love of Mammon (when he comes her way). She is dressy when she can afford to be so, and, as a rule, her *fiesta*, or holiday attire, is good of its kind, if showy and somewhat reminiscent of the wardrobe of a travelling circus.

Mexican Servants.

The servant problem is quite as acute in Mexico as it is in our own country. Factories bid so highly for female labour, that to secure good native service is extremely difficult. Mexican "generals" and housemaids are quite as touchy as the British "slavey," and a good deal more careless and quick-tempered. They usually refuse to do their hair in a civilised fashion, and wear it hanging or in plaits in the native style to the scandal of their long-suffering mistresses. Men-servants will not appear in livery if they can possibly avoid doing so, and they are usually lazy and perfunctory in the execution of their duties. But they are never impolite, even when refusing to obey an order; and if this courtesy be unreal, as certain travellers assert, it is much more refreshing and desirable than the pertness and surly rudeness of the average British

domestic when his or her " back is up." The Mexican does not cringe nor is he sycophantic in any degree, and his natural sense of the fitness of things and a certain tact which is native to him, keep him from becoming offensive even when he most offends.

CHAPTER III

SOCIETY HIGH AND LOW

As has been said, Mexican society of the highest class is chiefly remarkable for its exclusiveness, especially towards foreigners. Even when well accredited, the stranger is seldom received with open arms by the Mexican aristocracy, who seem to believe in the adage that "there are no friends like old friends," and through their habit of living *en famille* rarely lack society, seeming to find the companionship of their own relations sufficient. When greeting or entertaining strangers, they are effusive and seemingly enthusiastic; but most distinguished travellers have put it on record that those Mexicans who appeared to take most pleasure in their company and expressed the deepest friendship for them, were usually those who later most studiously avoided them. This queer dislike of new-comers has been commented upon by nearly all British visitors to Mexico, who have placed their experiences on record. Does it arise from the custom of the Old Colonial times when each man's house was his castle, and when the fear of the savage or the bandit lay heavy upon the community? Surely not, or our cousins of North America would also have evolved the cult of the family nucleus! No; it is a legacy from the customs of old Spain, where family life (as in most Latin countries) is still more patriarchal than gregarious.

However sincere or otherwise they may be, the Mexicans of the upper classes are delightful people socially once the ice of their reserve is really broken. Courtesy and sympathy are their outstanding characteristics; social *faux pas* are rare because of a rigorous breeding and training, and *gaucherie* is unheard of among them. They have, however, an almost Oriental symbolism of speech, which at first puzzles the

stranger unaccustomed to the extravagance of their phraseology. Thus, should one admire anything in a Mexican house, the owner at once makes him a present of it—a *verbal* present, for should the visitor take him at his word and decamp with the article, no one would be more surprised than his host.

The method of introduction prevailing is quaint and formal. "Allow me to introduce you," says a host, when making two persons known to each other. The younger man (or the man, if one happens to be a lady) then pronounces his name, giving his full Christian and surnames, followed by his mother's name, the two connected by the letter *y*, which in Spanish means "and." The person to whom he is being introduced follows suit, and the ceremony (for it *is* a ceremony in the real sense of the word) is complete. Let us visualize a Mexican introduction.

"Enrique Pedro Martinez y Mariscal" sonorously intones one of the men. "Manuel de Salagua y Aldesoro" responds the other, bowing deeply. Compliments are exchanged, and the pair are acquaintances.

The Mexican hospitality is never casual, and all entertainments are exhaustively planned. Dinners and luncheons are elaborate affairs, and no one is ever asked to take "pot luck." The *menu* is usually Parisian in character, but a few Mexican dishes still hold their own. Before dinner, a liqueur glass of brandy is handed to everyone as an *aperitif*, and is drunk neat, the draught being followed by iced water. When seated at table, the guests invariably pin their table-napkins beneath their chins before commencing "business." The meal is usually a prolonged one, and a couple of dozen of courses may be passed round ere its conclusion. Ices are served half-way through, and the first dessert comes before the preserves and pastry. A good deal of wine is drunk at such functions, and many healths and toasts are usually proposed and honoured. Champagne is handed round at the conclusion

Mexican Dinners.

of the repast, during the latter part of which the men—but not the ladies—smoke cigars or cigarettes. There is a common fallacy current that Mexican and Spanish-American ladies smoke both *en famille* and at public functions. Ladies of the best class in Mexico do not smoke as a rule, or, if they do, they enjoy the weed in strict privacy. Women smokers in Mexico are usually those of the lower middle class.

A day in the life of a Mexican family much resembles that spent by one belonging to any of the Latin races of Europe. The *desayuno*, or first breakfast, consists simply of coffee or chocolate, taken soon after rising. Equestrian exercise may follow or correspondence may be attended to, after which comes the breakfast proper, served between 9 and 12, and much resembling the French *déjeuner à la fourchette*. Professional or other duties occupy the time until 4 or 6, when dinner is served. Supper follows at 8, after which come chocolate and cigars. The wealthy eat much and often, the poor scarcely sufficient to maintain life.

Some very antiquated social customs still obtain. Thus in all reception rooms, and even in public offices, there is a sofa with a rug in front of it, and chairs at either end. As in Germany, this is the seat of honour to which, on entering, the guest is ushered. On departing, he is accompanied by the host to the staircase—the drawing-room being usually on the second floor—and, when he descends, raises his hat to the ladies—a dreadful breach of etiquette according to British social standards.

Men taking leave of one another usually embrace, that is, they place their arms on each other's shoulders and pat each other on the back. Younger men generally kiss the hand of the elder, whom they invariably address as "Señor." Indeed, sons address their fathers by this title; and in all grades of society intense reverence is paid to age, authority and experience. No young fellow will advance an opinion before his elders, unless he is asked for it—a rare occurrence,

whilst no youth would think of smoking or drinking before his father or his father's friends without permission.

Society in Mexico city is circumscribed and limited in numbers, owing to the fact that nearly everyone is related to everyone else. Clubs are numerous. At the head of these stands the Jockey Club, housed superbly in the Calle San Francisco, the most fashionable thoroughfare of Mexico. Its exterior of carved stone inset with tiles of white and blue is intensely striking, and it possesses a wonderful stone staircase. Some years ago it had a reputation for heavy gaming, but it is said that that reproach is now withdrawn. The Casino Español in Esperitu Santo is also a magnificent pile, and houses the Spanish residents in Mexico city—no mean community, and by far the most wealthy in the capital. The Casino Nacional has also a distinguished membership of Mexican gentlemen, many of whom are of scientific and diplomatic significance.

Brittanic indeed is the British Club. The British in Mexico are for the most part men of commercial standing, and " free and easy " is the motto of this establishment. The American Club has one of the largest memberships in Mexico, and is a model of comfort and hospitality. There are also clubs connected with many other nationalities.

Doctors.

The practice of the Medical Art is in efficient hands in Mexico. This is in contradistinction to the rest of Latin-America, where medical assistance is, generally speaking, rather poor and dear. Surgery is at a fairly high level. The Mexican doctor does not dispense, but fees are moderate, averaging about four or five shillings a visit. Many Mexican practitioners receive their training in the United States, and make apt pupils because of their quickness and receptivity. The lower orders seek the herbalist and his kindred for a cure; but, as a rule, the services of the genuine medical man are in their case, to be had for the asking.

It is doubtful if anywhere else there is so much wretchedness

and distress as among the submerged tenth of the lower quarters of Mexican cities and towns. It is only about forty years since Mexico city was infested by some 20,000 *leperos* or *lazzaroni*, whose laziness constituted a social pest which had to be done away with by special legislation It was a truly beneficent law which enacted that all vagrants must work or suffer imprisonment; and if the cure has not proved a radical one, it has at least mitigated the nuisance, to say nothing of the menace, to society of a large unproductive population. But beggars, the maimed, the halt, and the blind still swarm in the cities and make their appeal at every street corner. These wretches seem to be regarded by the comfortable classes as less than human, and the gulf between them is so wide, that in some Mexican towns the central *plaza* has *two paved footpaths*—the inner for the upper classes and the outer for the native people!

The Poor.

Trades and callings are almost hereditary in Mexico. As one who has specialised in the subject of Mexican antiquities, I am inclined to believe that this is a remnant of ancient caste practice, for there are signs that such was observed in Ancient Mexico. Thus if a man is a tailor, all his sons usually become tailors. The same thing applies to localities. Nearly every district has its industry—pottery, basket-making, cotton-spinning, or what not; and practically every soul in the community adheres to the local activity. Towns or villages situated close to one another do not compete in trade, but, as if by common consent, adopt separate industries.

Trades and Callings.

Of the standard trades—the carpenters, masons, tailors, butchers—I do not intend to speak, as these display practically the same idiosyncrasies in all lands. It will be more to the purpose to describe those trades which are purely Mexican in character, leaving the more stately "industries" of the country for treatment in the chapter upon "Mexican Commerce and Finance."

And, first, the water-carriers. These are, in reality, persons of importance in a land like sunburnt Anahuac, where water is not "laid on" in the majority of dwellings, but is brought to the capital in aqueducts, and distributed by carriers who earn from 50 to 75 cents a day. The water-carrier is usually a staid, almost solemn-looking person, clothed in bronze-coloured garments of leather, which match his skin in hue, bearing on his back a large pig-skin full of "the element by which he liveth," suspended by a broad leathern band which he supports with his forehead and by the strength of his muscular neck. In front of him he carries an earthenware jug, which is not intended, as some imagine, to measure the fluid he sells, but which, alas, he does not himself patronise. It holds a smaller supply of water to balance the larger vessel, and the two represent his "load."

Water-carriers.

Perhaps "too much familiarity breeds contempt," and having earned his scanty pay, he hastens with it to that scourge of Mexico, the *pulqueria*, where he usually succeeds in "drowning remembrance of his watery toil." He has an odd way of keeping tally with the housewives with whom he deals. Along with the jars of water he hands them a small berry, and this at the week's end is redeemed at the rate of 1½ cents for each.

His antithesis is the *pulquero* or seller of *pulque*, who traffics the national beverage through the streets in large pig-skins. This he extracts twice a day from the *agave* plant. When it begins to put forth its high central flowering stalk, the core is cut out and a receptacle left capable of holding three to four gallons, into which flows the sap which should support the stalk. This is withdrawn by means of a long gourd and emptied into the *pulquero's* pig-skin. The *pulquero* usually wears a cloth jacket and low-crowned sombrero, and is clean, alert, and businesslike—as, by the way, are most people who deal in intoxicants!

The Pulquero.

The sale of *tortillas* in the streets is undertaken by the *enchiladera*, who is but the "middle-woman" between the manufacturer of the Mexican staff of life and the working classes. A woman will collect a small army of, say, a dozen assistants, who manufacture the *tortillas*, and it falls to the *enchiladera* to retail the dainties. She usually establishes herself at the door of a *pulqueria*, where she dispenses the pancakes of maize-flour smoking hot, which she manages to do by spreading them on a chafing-dish. Sometimes she sells turnover *tortillas*, in shape resembling what in Scotland are known as "Forfar bridies," and which contain meat and chilli, or cheese and onions. These she retails at the extraordinary price of two for a cent and a half, and manages to make a profit out of the transaction!

Tortilla Sellers.

Other lesser occupations abound. There are, for instance, the *cateiteros*, or wooden-tray sellers; the *petatero*, or seller of reed mats, at a *medio* or about threepence apiece, and used as beds by the very poor, of whom there are sometimes twenty sleeping in the same room. There are also the *jaulero*, or bird-cage sellers; the *cedaceros*, or sieve sellers; the *canasteros*, or basket sellers; and others who make and carry articles in huge loads from town to town, manufacturing and selling them on their way. Then there are the *cabazeros*, whose street-cry is "Good heads of sheep hot!" the *cafatero*, or proprietor of a coffee-stand; the *velero*, or candle seller; the *mereillero*, or pedlar of hardware; the *tripero*, or vendor of entrails used as the casing for sausage meat; the *pollero*, or chicken seller; the *escobero*, or broom-corn seller; the *nevero*, or ice-cream seller; the *mantequero*, or lard carrier; and the *pirulero*, or seller of *piru*, a red berry used for feeding birds. There are men termed *leñadores*, whose lifetime is spent in gathering sticks, from which to manufacture charcoal; there are women called *casureras*, whose days are passed in gathering rags; and there are the *lavanderas*, or washerwomen, of whom the better class wear a hat over the *rebozo*, while the rest go bareheaded.

Perhaps the most picturesque of the numerous street-vendors in Mexican cities are the flower and fruit sellers.

Flower Sellers.

The ancient Aztecs had a passion for flowers, and this they have bequeathed to their present-day representatives in full measure. The little stalls in the *plazas* are tastefully and sometimes lavishly decorated with the wonderful blossoms from the deep tropical valleys. But, oddly enough, these are seldom seen in the houses of the upper and middle classes, who appear to prefer the artificial abominations which, like stuffed birds and antimacassars, remind one unpleasantly of the unlamented Victorian age of domestic decoration in our own land. Flowers fade so quickly in the rarified atmosphere of Mexico, that this is perhaps the reason for their non-appearance in the apartments of the capital, except, perhaps, at dinner-parties and similar functions.

A fair type of the original Aztecs may be found among the boatmen and women who ply their trade on the Chalco canal, bringing into the capital flowers and vegetables from the remains of the floating gardens. The boats are of two kinds: one resembling a canoe and usually managed by a woman; the other flat-bottomed, 6 or 8 ft. wide, 30 or 40 ft. long, and capable of carrying the produce belonging to two or three families. Many of the latter have a cabin in the middle, which forms the home of the occupants, where they work, eat, and sleep.

A great deal of vegetable-growing is done in the *chinampas*, or floating gardens as they are called. These are formed

Floating Gardens.

from mud and vegetable formations either upon the lakes or the canals. On the larger bodies of water they can be propelled across the surface by aid of a large pole. On the canals they are seldom larger than about a quarter of an acre, and some of them even support fair-sized trees. These gardens are cultivated the whole year round.

All through the night, every quarter of an hour, is heard

the shrill whistle of the policeman. The force is well appointed, and with almost a military organisation, copied after the French system. The salary is $1 a day both for *guardas*, or day-watchmen, and *serenos*, or night-watchmen. The belated traveller is challenged by the officer as by a sentry with the cry of *Quien va?* ("Who goes there?") and must promptly respond *Amigo!* ("A friend!"). If further questioned, he must answer to the *Donde vive?* or "Where do you live?" with the name of his hotel or place of lodging. Then he is allowed to pass; but if the reply should be unsatisfactory, he is immediately arrested.

The Police.

Café life, if it is not quite such an institution as in some European countries, is sufficiently a phase of Mexican existence to require some description. "Sylvani's" resembles the Café de la Paix in Paris. The Chapultepec Café, near the entrance to the park of that name, is the smartest in Mexico city, and is the resort of the cream of Mexican society on Sundays and high days. The scheme of the Mexican café, or restaurant of the better class, is uncompromisingly French. String bands discourse at most of these places of entertainment.

Café Life.

The cheaper cafés and restaurants, the resorts of the lower orders, provide cheap but tasty fare, practically every dish of which is so smothered in chilli sauce as to be almost uneatable to any but a native. The surroundings are rather crude and the service perfunctory, but it is here that one sees a part of the real Mexico. The dish may be *enchiladas*, that is, *tortillas* containing cheese and onion or meat, served with radish or salad, and garnished with the eternal chilli sauce, the peppers of the chilli when green often actually being served stuffed with cream cheese! Or perhaps one may be treated to fried eggs and *frijoles*—also served with chilli accompaniments or "trimmins," needless to say.

The manner in which animals are treated in Mexico is certain to rouse and disgust the British visitor. It is no

uncommon thing to see horses and mules lie down and die in the street, belaboured the while by their task-masters in the attempt to galvanise them back into life. These wretched animals are usually starved and present a shocking appearance. This abominable cruelty is, unfortunately, extended to children, who, when of tender years, are sent on errands which necessitate the carrying of heavy loads. This sort of thing often ruins a visit to Mexico, for people of compassionate sensibilities and even the more hardened will frequently feel the flush of indignation arise to their cheeks at recurring exhibitions of inhumanity. What is to blame? The deadening influence of *pulque* and the brutalising sport of the bull-ring—which of these more than the other it would indeed be difficult to say.

Cruelty to Animals.

The Mexican, like other Spanish-Americans, is a true citizen of cities; and this would be all the more surprising, considering the Colonial antecedents of the race, did we not find that in many lands it is just the country folk—those who are brought up with the smell of the meadow in their nostrils—who press towards the town with the greatest determination. But the country is abhorred by your Mexican cockney as dearly as it is loved by his London prototype. If a rural pilgrimage becomes necessary, it is regarded as nothing short of a disaster, and condolences crowd in upon the unfortunate who must perforce tempt the rigours of such an expedition. It must be remembered, of course, that a sharp line of demarcation exists between city and country life in the Republic. The rural population is rural indeed, and is in no manner sophisticated as with ourselves. Many country people in Great Britain, and especially in Scotland, are more up to date and wideawake than even Liverpudlians or Glasgovians. But this is by no means the case in Mexico. Quit the confines of the towns and almost at once you enter an environment of absolute ruralism, unless, perchance, you

Preference for City Life.

happen to be in a mining vicinity. In many of the provincial States, roads are primitive to a degree; and, although railway communications are perhaps the best in Latin-America and generally under the immediate superintendence of British officials and engineers, yet few Europeans succeed in comprehending the intense remoteness of many Mexican localities, their solitude and heart-breaking isolation.

All the same, many Mexican families retire to their *haciendas* during the summer season. This they do because they regard it as a duty, and not because they like it. No! They pine for their *patios* and their stately chambers which look directly on to the street. There are, of course, old families who reside upon their estates for the sufficient reason that the condition of their finances does not permit them to keep house in the capital.

Rebuilding Mexico.

Like London, Mexico city was undergoing a process of rehabilitation immediately prior to the days of the Revolution. It was, indeed, passing through a transition stage. Old buildings were in process of being scrapped, their places being taken by beautiful new edifices which, when completed, would make it one of the handsomest cities in the world. Thus the Legislative Building, a Renaissance pile, was being constructed at a cost of £1,000,000; a new Post Office was gradually arising; the War Office which was destined to supplant the old building was to cost over £100,000; and on a National Pantheon £1,000,000 was to have been lavished—all these were works of the Diaz *régime*, ever active, ever taking on new responsibilities. But are they finished? Do they still stand incomplete? Who can tell? The strict censorship exercised on news leaving the country renders it impossible to say. But those who have reliance in Mexican patriotism can confidently predict that it is equal to the task of the rehabilitation of the capital, backed up as it will be by the great wealth of the country when the present sorry

state of things is over and firm government and popular security are once more established.

Dress in Mexico appears to be just as dependent on fashion among the higher classes as European costume. The fashions of New York and Paris have for almost a generation been adopted by the upper classes, and national garments formerly worn by all grades are now being abandoned to the *peon*. But here and there a remnant of the picturesque remains. The costume worn by ladies in the street is frequently black, while for headgear they sometimes wear a thin veil or mantilla. Some classes of Mexican women unwittingly hasten the ravages of time by using cosmetics too freely, which spoils their complexions and tends to a premature appearance. The poorer women also wear an article of apparel called a *rebozo*, a kind of thin cotton shawl, usually sombre in colour. It is about three yards long by three-quarters of a yard wide, and it is worn draped gracefully round the head and shoulders. The men of the *peon* class, in contrast to European custom, are, as a whole, much more gorgeously attired than their women-folk, and affect showy and brilliant garments. An article of headgear which they are fond of decorating is the *sombrero*. This is a wide-brimmed felt hat, usually light grey or white, which, for decorative purposes, is faced with silver lace, and bands of silver are twined round the foot of the crown, the whole being occasionally completed with a silver fringe.

The *zarape* is a garment at one time popular with Mexican men in all grades of society, but it is now sharing the fate of the *rebozo*, and is worn mostly by labourers and the lower classes. It consists of a thick shawl, which may sometimes be gaily striped, or, in the more costly varieties, decorated with gold and silver, though others are beautifully embroidered. The *zarape* is often red in colour and, when made in cheaper materials, costs from $2 to $5, but in richer cloths it may reach the price of $5,000. When on horseback, the Mexican is brilliant in his *charro* costume, which is of

deerskin, his trousers being sewn with silver or brass buttons, which are placed close together up the side-seam of the leg; and these garments are also frequently ornamented by fancy facings on the back and legs. In rough country, trousers, called *chaperreras*, are worn over the others, and this picturesque dress is finished with a heavy beaver-felt hat with a deep crown.

The dress of a Mexican country gentleman is not unlike the riding costume described above, with the exception that a ruffled shirt is sometimes worn, and the jacket is made of black cloth trimmed with rows of buttons, or ornamented with fur and costly silver or gold embroidery. This coat is fastened with a tab of cloth held by two buttons. The *sombrero* is usually elaborately decorated and sewn with the owner's monogram.

Native Dress.

The holiday dress of the superior Indian is of a brilliant hue, that of the male being the more gaudy. The man wears a pair of crimson trousers edged with cream-coloured lace, which reach to a few inches to above his bare ankles. For his upper garment he wears a yellow tunic striped with orange, round which is worn a blue belt. Over his shoulders is a species of *zarape* made of patterned cotton tied at the neck with blue ribbon. The colours mentioned are, of course, subject to variation. The Indian woman affects quieter apparel than that worn by her husband. Her brown skirt is full and reaches to above her ankles, while it has a narrow edging of green and blue. Her upper garment is a long white tunic trimmed at the foot and waist with green and blue respectively, over which is thrown a transparent garment trimmed with a narrow red strip at the sleeves, foot, and down the front. The entire transparent tunic is completed with graceful points of cream lace, and the whole reaches to her knees. The colours mentioned are characteristic, but are variable according to the taste of the wearer.

The everyday dress of the labourer consists of a *zarape*,

with a slit in the middle for the wearer's head to pass through: this garment is allowed to hang from the shoulders. Usually a white cotton blouse, shirt, and pantaloons are worn underneath, and the costume is completed with a brilliant sash and leathern sandals, while the familiar *sombrero* crowns all.

The *peon* woman wears an everyday dress which might be found among the lower classes in almost any European country. She attires herself in a fairly full skirt, a white tunic blouse over which she throws a *rebozo*—the enveloping shawl described above.

The livery of the Mexican coachman is rather incongruous when compared with the gorgeous equipages he attends, and consists of an ordinary tweed suit with a bowler or crush hat. Occasionally liveries are worn, but only very rarely. The house servant wears a suit of rough cotton, in shape not unlike a man's pyjama suit; while the female servant dresses, as a rule, like the *peon* women.

On certain festal days it is a custom for bodies of girls clothed in white to sing in unison on their way to church. The orthodox dress of an *aldeana* on such occasions is somewhat elaborate—a white muslin garment trimmed with lace, over a short parti-coloured petticoat; a sleeveless, bright-coloured, satin vest, open in front; a long, coloured sash and *rebozo*; and as many gold or silver ornaments as the wearer can afford to purchase.

A unique and beautiful dress was that designed and carried out by Señora E. Leon, of Aguascalientes. In the making of this exquisite gown, which is composed of drawn-work, she was assisted by 300 expert needlewomen. It consists of a short Zouave jacket, and a *berthe* with a full skirt and long train. No seams are to be seen in this marvellous piece of work, which is valued to the extent of $40,000 Mexican (about £4,000). Señora Leon must have had wonderful patience, as this dress, which was designed for a Mexican exhibit at a Paris exhibition, but unfortunately was not completed in time, took nine years to finish. When finished,

it presented an appearance of costly lace, and gave a beautiful, filmy effect.

An amusing regulation was passed in Mexico some years ago to the effect that the Indians were to be compelled to wear trousers, as, desiring greater freedom of limb, they frequently appeared without them.

The holiday dress of the women of Tehuantepec is as distinct from other Mexican costumes as its wearers are renowned for their beauty of figure and carriage. Their headgear plays an important part, as it has a legend attached to it. It consists of a frilled piece of material called the *uipil*, and the story goes that it is symbolical of a baby's skirt. This baby was rescued by some of the people of Tehuantepec from drowning, and the head-dress is worn for luck, as the little foundling was supposed to have brought an abundance of good fortune to those who succoured it. It is arranged in different ways; one fashion being to drape it round the head and shoulders, while the other style is to wear it right round the head and chin, almost like an Elizabethan ruff, or a Normandy peasant's festal bonnet. The remainder of the costume is composed of a short tunic-bodice and a voluminous skirt, sometimes of check material, while the neck and arms are left bare. For better occasions, they sometimes wear a lace tunic or species of shawl; while the costume, which is reminiscent of Aztec days, forms a pleasing whole.

CHAPTER IV

THE STATE AND STATESMANSHIP

By the constitution of the 5th of February, 1857, Mexico was created a federation of sovereign States, the institutions of which are described as representative and democratic. This Federal Republic then consisted of nineteen States, which for purposes of administration have since been multiplied to twenty-seven, each with its independent local government. There are also three "territories": those of Tepic, Lower California, and Quintana Roo; and the Federal District of the city of Mexico in which the national capital stands is common ground.

The manner of electing the President is, curiously enough, reminiscent of the procedure of the ancient Mexicans, whose *tlatoani*, or king, was chosen by four great lords or electors. The President, who must be a Mexican born, is chosen by an electoral college, the members of which are representative of the people. He must be at least 35 years of age, and it is discreetly provided that he must not belong to any religious order.

The Cabinet is under the direct supervision of the President and Vice-President, and consists of eight Secretaries of State: those of foreign affairs, justice, public instruction, interior, "fomento" or industry and colonisation, finance, public works, and war and navy. It was enacted in 1890 that the re-election of the President might take place without limit. The salaries of these offices are exceedingly modest as compared with those of the executives of European countries, for, although the President draws some £5,000 per annum and is, therefore, in much the same position in this respect as British statesmen, the heads of departments receive only £1,500 per annum for their labours.

The Parliamentary machinery of the Mexican Republic is represented by two chambers—a Senate and a Chamber of Deputies—the diets of which are held annually from 1st April to 31st May, and 16th September to 15th December. There is, however, a permanent committee of 14 senators and 15 deputies, which sits during the recesses and which has certain emergency powers. The Senate is composed of 56 members, two from each State elected by popular vote for a term of four years, one-half of these retiring every two years; and it is wisely provided that the senators must be residents of the States they represent. The deputies are elected in the ratio of one for each 40,000 inhabitants, and serve for a term of two years. Both senators and deputies receive a salary of about £600 per annum.

The judicial power is vested in a Supreme Court of Justice, 3 circuit courts, and 32 district courts. The Supreme Court consists of 11 justices, 4 deputies, and other officials, all of whom are elected by popular vote. Its jurisdiction extends to all cases arising under the federal laws, but it has no powers in cases involving private interests, in inter-State litigation, or in cases in which the State figures. The salaries of the judges are extremely moderate, those of the Supreme Court receiving only about £550 per annum; while the district justices have to be content with about £360 per annum.

Each State has also its legislative organisation or congress presided over by a governor, who is indirectly elected by popular vote and served by deputies who sit for two years. These assemblies, and indeed the whole State machinery, is modelled upon the federal institutions, and each State had also its Supreme Court of Justice and inferior courts. The States are divided into districts having a resemblance in size and administration to English counties, and each has at its head a *Jefe Politico*, an administrator or prefect. The powers of the several States are limited. For example, no one State is permitted under the constitution to raise a tariff

wall against another, to go to war with its neighbours, or to issue paper money or make alliances, or, in short, so to act that the general commonwealth might be jeopardised.

Up to the time of the Revolution the workings of the constitution, so far as the States serving the federal capital were concerned, were exceedingly harmonious; in fact, the manner in which they adhered to the federal government was an eloquent testimony to the virtues inherent in such a form of political administration, where the evils of rule from a distant centre were obviated and the blessings of local government fully reaped.

It would be idle, however, to pretend that in some of the more distant States disaffection had not reared its head. Especially was this the case in the Northern State of Chihuahua, where the great land-owning family of the Terrazas aroused the spirit of revolution by acts of *peonage* and exactions of an extreme character. There were, too, other causes which contributed to disloyalty on the part of the more distant States. In Latin-American Republics the system of "the spoils to the victors" in matters political is carried out with rigorous exactitude; and those persons of influence, who are left in the cold shades of opposition, are usually totally excluded from all participation in the life of the country. Under the *régime* of Diaz, this policy was perhaps more rigidly enforced than ever before in the history of Mexico. Diaz surrounded himself by a band of statesmen whose interests were identical with his own, and who formed perhaps as solid an oligarchy as Latin-America had ever known. This Cabinet was known to its opponents as the *Grupo Cientifico*, or "knowing ones," and there is little doubt now, that although these men toiled, in a sense, for the real good of the country, that they exercised a kind of tyranny peculiarly distasteful to the more liberal-minded section of the Mexican public. The result of this species of administration we will deal with later in the chapters devoted to the revolutionary movement.

National Revenue.

The national revenue of Mexico is chiefly derived from a duty on imports, which amounts to nearly one-half of the total receipts. The remainder of the national income is derived from excise and stamp taxes, and from direct taxes levied in the Federal District and national territories. In the rural districts there is also a land tax, a house tax in the cities; and there are also burdens imposed upon bread, *pulque*, vehicles, and spirit-shops. There is, further, a federal contribution composed of a surcharge on all taxes levied by the several States, and the Post Office is another source of revenue.

For the fiscal year 1914–15 (the last figures available), the estimated expenditure amounted to $152,284,898; that for 1912–13 had amounted to $110,781,871, which was more than balanced by a revenue of $120,958,908. During the year under review, we find that import duties brought in over $46,000,000 and interior taxation about $38,000,000, other burdens realising about $30,000,000. The expenditure on legislature was $1,801,473; on executive, $278,860; judiciary work absorbed $691,276; and the department of the interior about $14,000,000 in round numbers. Public instruction required $705,631; justice nearly $2,000,000; *fomento*, $3,500,000; public works over $12,000,000; and war and marine nearly $29,000,000.

The public debt of Mexico at the present time amounts to between £40,000,000 and £50,000,000.

The Army.

The Mexican regular standing army at the outset of the Revolution was organised on modern lines, but though up to date and well armed, and large enough (it might have been thought) for all likely contingencies, was yet, in view of what occurred, insufficient in numbers and striking power. In 1908 it consisted of 2,574 officers and 24,000 men, commanded by a general staff at the capital. There were 8 generals of division, no less than 54 brigadier-generals, and nearly 1,000 officers between this rank and that of major, of whom

perhaps the larger portion were on half-pay. The infantry establishment consisted of 28 battalions and 4 skeleton battalions, 1 section, and the Yucatan Guard of 20 officers and 400 men. There were 14 regiments of cavalry and 4 other skeleton regiments of horse; 2 regiments of mounted artillery; 1 of excellent horse artillery (perhaps the best in America); a corps of mountain gunners, garrison artillery, and other ordnance units. A battalion of sappers and miners with engineers, transports, and hospital corps, made up the tale of Mexican military resources.

The scale of pay in the Mexican Army is extremely modest, but it must be remembered that most of the officers are men of private means belonging to the older families. In the cavalry, a first lieutenant receives about 5s. 6d. a day and a captain from 6s. to 7s., a major about 9s., a lieutenant-colonel about half a guinea, and a colonel about 15s. The infantry scale runs as follows: First lieutenant, 5s.; captain, 5s. to 6s.; major, 8s.; lieutenant-colonel, 9s. 6d.; colonel, 14s. A general of brigade receives about 25s., and a general of division about 33s. These scales apply, of course, to pay on active service.

Besides the standing army, the war strength of the Mexican forces was given in 1907 as 120,000 infantry, 20,000 cavalry, and 6,000 artillery.

Reorganisation.

In 1900 it was enacted that the army should be reorganised, and a second reserve was formed consisting of volunteer officers, round whom volunteer civilians might rally in time of war. These officers belong for the most part to the commercial and professional classes, and are placed on precisely the same footing as those commanding the regular corps.

Armaments.

The arm with which the Mexican infantry is supplied is the Mauser rifle (pattern 1901), 7 mm. calibre. The artillery is furnished with Krupp cannon, and a special design of gun which is the invention of Colonel Mondragon, a Mexican officer of

artillery, who was at one time military *attaché* to the Mexican Legation at Paris.

The reserves are armed with the older Mauser rifle of 1893, and the ammunition is manufactured in Mexico. Gun-running has always been more or less a favourite pastime with the malcontents in the Northern States, and it is possible that many of the rebels were during the Revolution armed with better and more up-to-date weapons than their opponents in the regular army.

The method of obtaining men for the Mexican Army is, to say the least of it, a peculiar one. Considerable numbers enlist, but others are " taken," that is, the form of conscription in vogue might be characterised as impressment. The vast bulk of the rank and file is naturally drawn from the half-breed and Indian castes. These men are most amenable to discipline, and are possessed of all the fiery courage of their Aztec forefathers.

There are excellent military schools at Chapultepec and Vera Cruz, and at the former, the place of instruction is situated in the historic palace of the Presidents. In connection with this institution a touching story of patriotism is told. In 1844, during the invasion of Mexico by the army of the United States, the castle was invaded by American troops, who succeeded after a desperate engagement in penetrating to the fortress. The flag of Mexico, with the national emblem of the eagle bearing the serpent in its talons, floated from the topmost turret, and when the American soldiers reached this last citadel they were met by the cadets, almost boys, who gave such a good account of themselves, that the Northern soldiers were for the moment thrown back. Seeing that the Americans were being reinforced every moment, and that the flag of his country was in danger, one of the cadets seized it and, wrapping it about his body, leaped from the turret, and was dashed to pieces on the earth below.

In the war with the United States, the Americans had cause to remember the terrible Mexican Lancers, whose

dashing tactics more than once threw them into confusion; and the French at Puebla, where Diaz won his reputation as a military leader, were shattered by Mexican *élan* on the glorious Fifth of May.

The Mexican Navy consists of 10 small vessels, including a steel training cruiser, 2 old unarmoured cruisers, 2 unarmoured gun-boats, and 5 small modern gun-boats, with a *personnel* of about 1,000 men. There are naval schools at Campeche and Mazatlan. Mexico has little need for a navy at present, and what she has may be described as a nucleus rather than a force.

Education.

The educational system of Mexico has been reorganised on modern lines. In the old days the schools were under ecclesiastical rule—by no means a desideratum. Colleges were founded so early as 1530, and in 1553 the University of Mexico came into being. This institution, however, never achieved a position compared to that of the greater South American Universities, but, this notwithstanding, education continued to flourish in Mexico; and when at last the Spaniards were expelled from the country, increased efforts were made to introduce educational reform. Matters were, however, still under the discipline of the Church, and it was found that for this reason but little could be achieved. The subjects taught in those earlier days were, for the most part, Latin rhetoric, grammar, and theology, which curriculum was supposed to furnish the student with a liberal education. In 1833 the usefulness of the University of Mexico became doubtful, its labours were suspended, and in 1865 it passed out of existence. After the overthrow of Maximilian, its place was taken by a number of individual colleges, institutions of law, medicine, and engineering being founded in 1865, and proving much more suitable to the modern requirements of the country. Good schools, too, began to spring up in the provinces; and in 1874 there were no fewer than 8,000 of these, with an attendance of 360,000 pupils.

When visiting Mexico at the beginning of the nineteenth century, Humboldt professed himself greatly surprised at the development of education in the capital, and at the number and worth of its scientific institutions. But the Spanish-American has always been most amenable to educational and refining influences. Indeed, few races in the world exhibit such signs of enthusiasm for culture as do those of Latin-America. The movement was strongly fostered by President Diaz, who, indeed, regarded it as the basis of Mexican existence. Diaz made a thorough personal study of educational methods and requirements, and may indeed be said to have founded the present machinery of instruction in vogue within the Republic.

A National Congress of Education was convened in December, 1899, and also in the following year; and its provisions were carried into effect in 1892 through a law regulating free and compulsory education in the Federal District and national territories. Prior to this, Mexican public education had been under the supervision of a company known as the Compañia Lancasteriana, so called after Joseph Lancaster (1778-1838), the English educationist whose system was matter for so much controversy at the beginning of last century, and which consisted to a great extent of instruction by monitors and mnemonics. This doubtful and antiquated method was now abandoned, and the schools taken in charge by the Department for Public Education; but no comprehensive or far-reaching scheme was arrived at until 1896, when a simple yet liberal plan was constituted. At first, the various States objected to educational interference within their boundaries; but, later, they came to see the evils accruing to a lack of uniformity. In 1904, over 9,000 public schools were opened for instruction, with an enrolment of 620,000 pupils. Nearly 3,000 of the schools were supported by the municipalities, and there were also over 2,000 private and religious establishments with 135,000 pupils. Secondary instruction was by no means neglected,

for at the last date for which figures are available there were 36 secondary establishments with nearly 5,000 pupils, and 65 schools for professional instruction with 9,000 students, of which 3,800 were women. This last statement shows how thoroughly modernised the educational movement has become in the Republic. A quarter of a century ago, Mexican women would never have dreamed nor have been desirous of participating in the benefits of the higher education, but now their keenness to embrace professional careers is intense. It is, of course, extremely probable that the relative proximity and example of their Northern neighbours in the United States, where female education has made such advances, has had much to do with their enlightenment, for many Mexican women, like their brothers, are now educated in the United States, whence they return with the most modern opinions regarding instruction, erudition, and general culture.

The Curriculum.

The curriculum of the Mexican public schools is carefully graded. In the preparatory departments, Spanish grammar, arithmetic, natural science, the history of his native land, practical geometry and drawing, and singing are taught the boy, as well as gymnastics and physical drill. These last two items are replaced in the girls' curriculum by sewing and embroidery. In the higher grades, English is compulsory. Religious education is wisely banned from the schools of Mexico, for the terror of priestly interference and domination has burned itself so deeply into Mexican memory that there is no desire to encourage a recurrence of these evils. In the place of religion there is instruction in moral precepts and civic ethics. Stress is laid on the virtues of temperance—instruction that is sadly necessary in Mexico, where the ravages of the national beverage may be witnessed on every hand—and the children are taught to be good citizens and good Mexicans. Many of the schools have their temperance societies, and as far as is possible the teachers are drawn from the ranks of total abstainers. The children appear happy and contented,

intelligent, and eager for instruction, and their course of study by no means unfits them for the usual childish sports. Night schools flourish where the child may continue its education after leaving school, or the grown-up person may acquire that instruction which in early life he or she has been unable to obtain.

There are excellent training schools for teachers of both sexes. Many of these are Mixtecs and Zapotecs from the Southern States, the descendants of a highly civilised people who did much to spread the use of the old native calendar, the source of all native wisdom, throughout Mexico. In all these schools, not only instruction, but books and other apparatus are entirely free, even in such of the training colleges where the students of the professional classes resort.

The Mexican *peon*, when educated, does not seek to abandon the labour of his forefathers. He does not, as a rule, desire to become a clerk or to exchange his *zarape* for the black coat of commerce. This attitude may be regarded as lacking in ambition. On the other hand, it may prove his wisdom in avoiding the pitfalls of the life of the lesser *bourgeoisie*.

The Foreign Policy of Mexico.

The foreign policy of Mexico has greatly varied with its Presidents. It certainly has not sought territorial expansion, one of the most fertile causes of international strife; but it has fiercely combated all foreign aggression on its own soil, as was shown during the French attempt at domination and the American invasion. Its official attitude towards the United States has, in recent years, been calm and dignified in face of a most difficult situation. Unintelligent opinion everywhere lays the outbreaks and slaughter in the North at the door of the official classes in the South; and one has even read leading articles in journals of good standing, which profess to be well informed, to the effect that Mexico must be classed as regards her type of civilisation with Turkey or Germany. The folly of such a statement is extreme, and could only have been penned in utter ignorance of the

conditions prevailing in the Republic. Nor has American opinion on Mexican questions of State been much more enlightened. The American people, oblivious of their own stormy past, pretend to regard Mexico as peopled by a race dangerous and irreconcilable. They cannot advance the plea that they are so far distant from this folk that they may have misunderstood it for lack of facilities for closer study. One must remember, too, that the United States has shorn Mexico of some of her richest territories; and those in the Northern Republic who decry their neighbours should recall the outrageous story of the Conquest of Texas, stigmatised by a great American, General Grant, as the most unjust and unholy war ever waged by a great nation against a weaker one. They cannot be surprised if Mexico dreads that the lust of conquest and wealth known to exist in some quarters in the United States may overflow and swamp her completely. She has already ceded to America nearly 1,000,000 square miles of territory, or more than one-half her original area. Her mineral wealth has always been coveted by North American capitalists, who lose no opportunity for furthering their aims in the rich mining districts of the northern and central provinces.

As regards other countries, Mexico has been studiously friendly, yet cautious. British people were in the old days unfortunately confounded by the Mexicans with their North American relatives, much to their detriment, as the Yankees who frequented Mexican soil in these times were by no means of the *haut temps;* but when the distinction became clear, the Mexican began to appreciate the sterling qualities of the British race, who have ever since been popular and welcome within his borders.

Internal Politics.

The political power in Mexico was, prior to the revolution, disputed by two great parties, the Liberal and Conservative. It will seem strange to British ears to be told that the first embraces the intellectual and cultured classes and the thinking part of the

middle class. The Conservative Party, on the other hand, is under clerical domination, and consists for the most part of the lower classes and *peons* who are staunch supporters of the Church. Of course, the whole object of the Church is to regain its lost property, and to this end the entire weight of its political battery is directed. Its wonderful persistence in the face of such powerful odds as it meets with in the enlightened section of Mexican opinion would be touching, if it were not pitiful. It is, indeed, a lost cause of the most consummate character. For the most part, the common people are ignorant of the principles for which they vote. They only know that their suffrages are given in the cause of religion, and that knowledge fully suffices for them, or did so until quite recently.

But if the Church has certainly been a factor making for internal dissension, a very thorn in the flesh of the enlightened classes of Mexico, a much stronger element of dissatisfaction was awakened in Mexico through the conditions which of late years obtained in the Republic. The long *régime* of Diaz, peaceful and prosperous as it was, had an intensely irritating effect upon the younger members of the Liberal party. Diaz had surrounded himself by a group of men whose political interests were identical with his own, and their attitude, as we shall find, was responsible for the outbreak of the Revolution which ensued.

CHAPTER V

LITERATURE AND THE PRESS

In Mexico, as throughout Latin-America, literature is much more generally cultivated than it is among a commercial people like ourselves. The imaginative and poetical genius of the Spaniard has been inherited by the modern Mexican in full measure. British opinion is apt to regard the literary Spaniard as amateurish, and as revelling in the grandiose and "highfalutin," but seldom takes the trouble to view the condition of English letters from the Spanish point of view. English and French *littérateurs* have evolved a style which, if it possesses the virtues of precision, economy, and neatness, is yet woefully lacking in spirit, in fluency, music, and beauty. In England, it is a literary crime to "let oneself go" in print. Eloquence is frankly disliked in our land. But because we cannot or will not appreciate or understand an excellence that practically all the rest of the world approves, is there any reason why we should so openly contemn the work of others in a sphere which we have closed to ourselves?

The literary Latin-American, and in especial the Mexican of the better type, is usually a precisian of the most uncompromising character, insisting upon the employment of the purest Castilian with all the rigour of the hereditary purist —for the Mexicans have always been purists in style. But, that notwithstanding, he does not desire to cramp or limit himself by closing the ears of his spirit to the promptings of inspiration. In Mexican literature we observe none of those carefully toned down passages, those repressed rhapsodies which lend to the works of our stylists such necessary "comic relief"—those flights upon a close-bitted and blinded Pegasus, which remind one of the efforts of an

awkward reciter who is too shy to exhibit his powers to the best advantage.

There is, then, no literary shyness in Mexican letters—none of the stylistic hypocrisy to which we have become accustomed in English literature. The Mexican is not afraid to let himself go; and if it be charged against him as a misdemeanour that he possesses no sense of discretion in this respect, he is quite within his rights in retorting that such discipline as has proved suitable to the cold English and the systematising French is totally unfitted to the expression of his outlook and his ideals.

No sketch of Mexican literature can altogether ignore the wondrous writings of the Colonial time, which figure again and again in modern Mexican literary productions, and have inspired the younger generation of writers with the knowledge that those who have gone before have bequeathed to them works of which any country might be proud. For the literature of Mexico goes back to the Conquest.

And, first, the book of Sahagun, the Franciscan, contemporary with the Conquest. His *Historia Universal de Nueva-España*, commenced after 1530, was printed separately by both Bustamante and Lord Kingsborough in 1830. Its historical and mythological value is difficult to overestimate. It was written after years of deep consultation with the wisest of native scribes; banned and confiscated by the blind zeal of his order; scattered throughout the orthodox libraries of moribund monasteries; sent to Madrid, there to become the prey of the official penchant for *mañana;* unearthed at last by Muñoz, at Tolosi, in Navarre, in some crumbling convent library; and seized upon with avidity by the zealot Kingsborough. Sahagun's translation of the Scriptures is a monument of the possibilities which underlie a barbarous tongue; the rude Mexican or Nahuatl speech is seized, heated to a glow; hammered, welded, and shaped into a shining, sinuous, sword-like thing, despite the cumbrous machinery of the language. It is a " world-book."

Torquemada, a later Provincial of the same order, did not fail to use Sahagun's manuscript in the composition of his *Monarchia Indiana*, first printed at Seville in 1615. He is chiefly remarkable, in fact, for his piracy of the old friar's researches. His parallels—Scriptural and profane—range the Greek and the Jew by the side of the feathered Aztec with an anachronistic genius only to be expected of the seventeenth century. His book was again impressed at Madrid in 1723, in three volumes folio. Torquemada's facilities for the acquirement of much that is curious in Mexican antiquity were undoubted; and he has all the charm and amusing garrulity of his age and caste. He is by no means unimportant, were it only for an elementary yet potent curiosity which puts him on the scent of facts the fate of which, under other scrutiny, might have been to remain unrecorded.

Suave and august, the Abbé Clavigero has nought in common with Torquemada. Although a Spanish-speaking brother, his *Storia Antica del Messico* is written in Italian, and is best known to English readers by the translation of 1807 in two volumes quarto. This work brought the Abbé into fierce controversy with Robertson of Edinburgh, and De Pauw, a French *savant*, in which the Scottish professor was no less sententious or scathing than the Spanish priest.

The confessional of Joan Baptista, shriver of the Order of San Francisco, was printed in 1559. Old Baptista was the teacher of Torquemada, and professed philosophy and theology at the College-Monastery of Tlatilulco. In his *Menologio*, Vetancurt styles him " the Mexican Cicero." He was the author of a bundle of quaint manuscripts, which he entitled *Teption amoxtli*, or " The Little Book." Bartholome de Alua also compiled a confessional in Nahuatl. Bartholome was a native of Mexico and a descendant of those kings of Tezcuco who were the allies of Montezuma, and whose dynasty perished with his amidst the smoke of the Spaniards' " death-thunder."

Alonso de Molina's *Confessional* (1578) is one of the most

difficult to procure of those works which were impressed in Mexico. It is extremely curious and quaint, and written in both Mexican and Castilian. Molina was born in the year of the Columbian discovery, and was also the author of a *Vocabulario*. This *Vocabulario*, by the way, was the first dictionary printed in the New World, and is cited by Thomas in his *History of Printing in America* as a great literary curiosity. For a long time it was generally supposed that this was the first book printed in the New World.

The first printing press which found its way to Mexico was actually brought thither at the request of Archbishop Zumarraga, the wholesale destroyer of the native Aztec manuscripts so much bewailed by scholars. Thus "out of the eater came forth meat." Ever since then the printing press has been busy in Mexico.

Modern journals are numerous. The *Mexican Herald*, an admirably conducted paper, is published in English, and caters to the English-speaking people in the Republic. It is housed in a most palatial building and exerts enormous influence, representing as it does the capital and enterprise of the country. Among other English papers, the evening *Daily Record*—the only English evening paper in Mexico—has a high reputation.

The Native Press.

The native Press has a splendid record of educative and enlightening labour behind it. Only some twenty years ago, people of the *peon* class who were able to read were the exception, but to-day even the most ragged of them evidenlty finds the daily paper a necessary adjunct to his well-being. The Press is in no wise "muzzled" in Mexico, and its influence with the general public is supreme. *El Imparcial*, the great Mexican daily, has a circulation approaching 100,000 copies; and its evening journal, *El Mundo*, is also widely patronised. *El Popular*, with its afternoon edition *El Argos*, is extremely "popular," as its name suggests, with the masses. *La Patria* is frankly anti-American, and the pen of its editor is not

infrequently dipped in gall. The *Financiero Mexicana* deals with commercial affairs and the money market in an able manner. Religious sheets are popular and plentiful. *El Pais* (The Country) and *El Tiempo* (The Times) are both ably conducted and widely read. *La Tribuna* is a strong Catholic bi-weekly, with highly Conservative tendencies which appeal to many of the older generation.

As has happened in other countries, Mexican journalism has been powerfully affected by the spirit of the times. The once dignified and rather sombre productions which glided rather than fell from the printing-presses of Mexico city have given way to newspapers which in tone reflect the "new" American spirit of journalism, its "human" note, its rather gross personalities, its meretricious smartness, its tendency towards the flippant and frivolous. Added to this we find a tendency towards the exaggerated in language which has nothing in common with the gift of ardent utterance we have before alluded to as despised by British writers. That gift is the property of distinguished writers alone. But the Latin-American and Mexican journalist deems it essential to copy this exalted style, and, as he does not in most cases possess the great powers necessary to the fulfilment of such a task, he produces false rhetoric and mistakes the use of superlatives for eloquence. In his totally undisciplined efforts such phrases as "magnificent," "immortal," "fabulous," and the like abound; whilst he can praise no public man without the employment of such adjectives as "illustrious" and "distinguished." The reiteration of such phrases is irritating and monotonous, but perhaps not more so than to read in our own newspapers that "*It appears*" that such and such an event occurred, or that "Alderman Jones is temporarily *laid aside* with a distressing attack of sciatica." The cliché is as rife among ourselves as elsewhere.

In spite of this tendency towards flippancy and fulsomeness in the lower ranks of Mexican journalism, the opinionative matter in the leading dailies of the capital is, in general, of

a fairly high literary stamp, the language is well chosen, and considerable graces of style are often displayed in the composition of even a political leading article. But one is told that the Mexican journalist's style is in process of falling off, and that the efforts of the new school do not approach those of their predecessors in purity and elegance.

Of weekly journals, there is a supply sufficient for the needs of the community. *El Mundo Illustrado*, owned by the proprietors of *El Imparcial*, is well illustrated, bright, and informative, as is its rival *El Mundo*. *Artes y Letres* is a publication devoted to the connoisseur in the Arts and Literature; and its criticisms on books, pictures, and allied matters carry considerable weight. *El Semanario Literario* and *La Revista Literaria* are, as their names imply, literary reviews, both conducted with good taste and judgment. The comic Press is by no means of high grade, and dealing, as it does, chiefly in personalities, is offensive to most persons of refinement, however great its appeal to the vulgar and irreverent.

The *haute littérature* of Mexico, as has been said, is represented by a circle of purists who evince great anxiety as to the future of Mexican letters. Chief among these, perhaps, or at least typical of them, was the late Señor Agüeros. Of the high Conservative school of politics, a writer of accurate and polished Spanish, a journalist whose work was marked by thought and judgment, but who was by no means well disposed towards all that is liberal and modern, Victoriano Agüeros's most valuable work was undoubtedly that to which he had addressed himself of later years—the rehabilitation of Mexican authors in the sight of the Mexican people. Observing the neglect into which the national literature was falling and deploring the popular taste for the meretricious type of French fiction, Señor Agüeros set himself to counteract this lamentable vogue by the publication, in uniform style, of the works of the best Mexican authors under the

Agüeros.

general title of "Biblioteca de Autores Mexicanos" (Library of Mexican Authors). More than fifty volumes are now collected under this series, which has been well received.

Born in 1884 in Tlalchapa, in the State of Guerrero, Señor Agüeros had a long literary career. He left law for letters, as so many Mexican authors have done, and edited the journal *El Imparcial*. Later he founded *El Tiempo*, an ultra-Conservative journal. Among his best known books are *Escritores Mexicanos Contemporaneos* (Contemporary Mexican Writers) and *Confidencias y Recuerdos* (Confidences and Recollections).

Señor Agüeros, as has been said, was excessively severe in his criticism of the modern Mexican school. In one of his essays he says of its members: "In my opinion the new generation of writers has no significance. I discern no writers in it, no love for erudition, no noble tendencies such as would foster the advance of our literature. . . . They believe that they are well informed because they have culled jokes from low dramas, have studied history in novels and opera librettos, and gallantries in fashionable periodicals. They conceive themselves *littérateurs* and poets because they have published some article in the——and have in the——printed some verses describing their disenchantments, their *ennui*, their *doubts*, their *hours of pain*. Miserable though beardless, their lamentations for their disillusions are boundless . . . to be singular is what they most desire." Señor Agüeros proceeds to castigate the Mexican *jeunesse dorée* of letters by saying that they do not study or acquire new information, that they are unmindful of the literary movement of the epoch, and do not follow the masters of their art. "And if they do none of these things, it is useless for them to write and publish verses, since the progress of a literature has never yet consisted in the abundance of authors and of works. Love of study and for work, close thought, good selection of themes and care in expression—these are the things necessary. Criticism also is completely lacking among us."

Señor Agüeros, of course, railed against a *dilettante* movement which has spread from France and Spain throughout the whole of Latin-America, and is not confined to Mexico alone. Such young men as he describes are met with in every European country, so that his fears for the national literature were scarcely well founded. But it is true that the Mexican youth is prone to extravagance (or what the Englishman would regard as extravagance) in literary as in amatory affairs. His ancestry and environment render it difficult for him to be otherwise. In later life, however, he sobers down; his precocity is disciplined by experience; and in his turn he lectures the gilded youth of a later generation upon the heinous character of literary make-believe.

Another writer who pleads for a Mexican literature and the treatment of purely Mexican themes is Victoriano Salado Albarez, who has set his face uncompromisingly against the weak imitations of French decadent writings. In his *De mi cosecha* (From My Harvest) he attacks Mexican literary decadence, and pleads for a sane and sound national literature. He has gathered together anecdotes of the national history from the time of Santa Anna to that of the modern reforms in his *Santa Anna a la Reforma*, and this is perhaps his most notable literary endeavour. *La Intervencion y el Imperio* (The Intervention and the Empire) treats the time of Maximilian in the same manner. The first part of this work is entitled "The Frogs Begging for a King," from which Señor Albarez's attitude towards his countrymen's behaviour during the Maximilian period can readily be construed.

Albarez.

Luis Gonzalez Obregon, one of Mexico's most charming writers, is best known by his *Mexico Viejo* (Old Mexico), a delightful collection of two series of essays on isolated episodes in ancient Mexican history, legends, old customs, and biographical matter, nearly all of which are drawn from unpublished manuscripts or scarce and precious works. Obregon revels in the

Obregon.

obscure and the curious as represented in the history of his native land. He is the authority upon its more recondite history, those small but toothsome rarities of long-forgotten fact which so tickle the palate of the real antiquary. Of such, his "Old Mexico" is a never-failing mine. It has established a reputation beyond the confines of Mexico and has been republished in Paris. No less valuable in its own way is his *Novelistas Mexicanos en el Siglo XIX* (Mexican Novelists in the Nineteenth Century), in which he has outlined the character of the Mexican novel and attempted to give each fictioneer his place in the national literature. His biographical essays upon Lizardi, a Mexican writer of the early nineteenth century, and José Fernando Ramirez are highly appreciated and valued in literary circles in the Republic. Señor Obregon's health has never been strong, but his habits, always those of a valetudenarian, have by no means interfered with his literary labours.

Chavero and the "Antigüedades."

Foremost among Mexican writers on ancient Mexican history was the late Alfredo Chavero, whose knowledge of the affairs of his native land in prehistoric times was rivalled by none, Mexican or European. Especially was he erudite in the subject of the ancient picture-writings; and the explanatory text of a great work, *Antigüedades Mexicanos*, published by the commission delegated to fitly celebrate the four hundredth anniversary of the discovery of America, is from his pen. He also edited the *Historia Chichimeca* and *Relaciones* of Ixtlilxochitl, a native chronicler, illuminating the text with valuable annotations and making many dark places light. The first volume of *Mexico a traves de los Siglos* (Mexico Through the Centuries), a vast work in five volumes, each dealing with a distinct epoch in Mexican history and written by an expert, is his, and treats prehistoric Mexico in masterly fashion. He paid close attention to the very important question of the ancient Mexican calendar—the rock on which many archaeologists are wrecked,

and a subject of extreme difficulty and most involved character, his principal work on this vexed question being *Los dioses astronomicos de los antiguos Mexicanos* (The Astronomical Gods of the Ancient Mexicans). Excellent lives of several Mexican worthies of distinction must also be placed to his credit, the most outstanding of which are those of Sahagun (a missionary priest of the Colonial period, who wrote a valuable treatise on the native religion) and Montecuhzoma, the ill-fated Aztec monarch.

But archaeology and history were not Señor Chavero's sole literary interests. He was a playwright, and although his dramas deal with the ancient native life of Mexico, some of them have been well received. *Quetzalcoatl*, which takes its title from the ancient solar deity of old Mexico, and *Xochitl*, picture native life in the stirring days of the Conquest. Although he was good-naturedly rallied upon his antiquarian dramatic tastes, it is generally admitted by native critics that his plays breathe a strong patriotic spirit, and are nobly conceived and powerfully if simply executed. It is pointed out, however, by Riva Palacio in his *Los Ceros* that "our society, our nation, has no love for its traditions"; and that on the strength of native themes alone, "no one gains a reputation here in Mexico." The fantastic taste for the mediaeval in the native novel is blamed for this neglect of native subjects, and preference for the environment of Rhine castles and Spanish court is rightly and sarcastically alluded to.

Chavero was more than an author. He was in younger days a man of affairs, a shrewd lawyer, and was one of Juarez's right-hand men during the period of French intervention. Born in 1841, he commenced the practice of law at the age of 20, and became a member of the House of Deputies in 1862. When the Empire fell in 1867, he abandoned politics for literature, but on the collapse of Lerdo's government was sent to the Department of Foreign Affairs as second in command. He also acted as City Treasurer and Governor of the Federal District, besides

fulfilling his duties as a deputy. He died quietly during the dark days of the Revolution.

Primo Feliciano Velasquez, Mexican Academician, historian and journalist, drifted from law into newspaper work. He founded an anti-Government paper, *El Estandarte* (The Standard) in 1885, and so fierce were its attacks upon constituted authority, that he could not hope to escape the heavy hand of the power he combatted, and pains and penalties followed his bitter criticisms. Turning his attention to the milder muse of ancient history, Velasquez, in his *Discovery and Conquest of San Luis Potosi*, won the recognition of the Royal Spanish Academy. These researches he followed up by publishing, in 1897 and 1899, the four volumes of his *Collection of Documents for the History of San Luis Potosi*. In later life, Señor Velasquez has returned to the practice of the law, his first profession.

Velasquez.

Ignacio M. Altamirano was one of those men of native Aztec blood who, by dint of genuine ability and personal force, acquired social and literary success. A *peon* boy, and seemingly doomed to *peonage*, he helped his parents in the fields at Tixtla, in the State of Guerrero. But poor and despised as is the Indian stock, it bears within it the germ of aesthetic appreciation, and the love of beauty was too deeply implanted in young Altamirano to permit of his remaining in the sordid environment of an Indian village.

Altamirano.

The Indian lad who would attain to eminence in any department of Mexican life is doubly handicapped, for not only has he to combat the most soul-destroying poverty, but he must also face a deep-rooted race-prejudice. Born in 1834, Altamirano's abilities were recognised in the village school, and he was sent to the Literary Institute at Toluca, and later to the Colegio de san Juan at Mexico. His real literary energies commenced with the Revolution of 1854, which impelled him to write politically on the Liberal side.

Especially intense was his address against the Law of Amnesty. A close follower of Juarez, he did splendid journalistic service during the re-establishment of the Republic. His life until 1889 was passed as a publicist and man of letters, and in the latter year he was sent to Spain as Consul-General of the Republic there But his health broke down, and he was transferred to the more temperate climate of France as Consul-General at Paris. Like all men of his race, he grieved greatly at his separation from his native land, and it is thought that this hastened his end, which took place at San Remo in February, 1893.

Altamirano was, perhaps, the most remarkable aboriginal Mexican *littérateur* of modern times. From his pen flowed biographies, novels, verse, criticism, and political and literary essays in the most astonishing profusion. He pleaded for the development and formation of a national, a purely characteristic Mexican literary style, even as Björnson pleaded for a purely Norse literary language. "We want," he says in one of his essays, "that there should be created a literature wholly our own, such as all peoples possess, . . . we run the risk of being credited as we are painted (by foreigners), unless we ourselves take the brush and say to the world—'Thus we are in Mexico.'"

The writings of Altamirano, like those of many another worthy journalist-author, were scattered throughout countless periodicals. But they were recently collected and published. Perhaps his most characteristic book is *Paisajes and Leyendas* (Landscapes and Legends), published in 1884.

Porfirio Parra.

Physiologist, logician, and man-of-letters, the late Porfirio Parra, who died quite recently, was one of the most various men in Mexico. He abandoned a chair of Logic to accept that of Physiology in the National School of Medicine, and he held the chairs of Mathematics and Zootechnology in the National Agricultural and Veterinary School. Born in the Northern State of Chihuahua, he early exhibited signs of great promise,

and was not quite 14 years of age when his State voted him the requisite funds to enable him to pursue his studies in Mexico city. In 1902 he became Secretary of the Upper Council of Education. On several occasions he represented Mexico in European Medical Congresses. His accomplishments seemed boundless, for he also wrote scientific poetry (Odes to a Skull, to Mathematics, to Medicine, and on the Death of Pasteur), *A New System of Logic;* a novel, *Pacitillas;* and countless essays are also from his pen. His only venture in fiction is an interesting picture of Mexican life, and concerns the doings of four fellow-students at the School of Medicine.

Molina.

Perhaps the foremost writer on the ancient history of Yucatan is Juan F. Molina Solis, who belongs to an old Spanish-Yucatec family, and who was born in the realm of the ancient Maya in 1850. His *History of the Discovery and Conquest of Yucatan* is a standard authority, acknowledging original sources only and patiently discriminating between those which are of real value and those which lean towards the marvellous. In journalism, Señor Molina represents the ultra-Conservative standpoint so typical of the Society of isolated Yucatan; but his leading articles are scrupulously fair to his opponents, if their tone is candid, and his patriotism is undoubted.

Mexican Fiction.

Modern Mexican fiction tends for the most part towards the realist school. Its note is scarcely one of optimism any more than is the note of Mexican verse. Indeed, it has been called squalid and sordid. Its most famous protagonists are Frederico Gamboa and the late Rafael Delgado.

Gamboa.

Frederico Gamboa has covered a wide field of literature. Just over 50 years of age, he, like nearly all his literary colleagues in Mexico, was educated for the legal profession, but he succeeded in entering the Corps Diplomatique, and was dispatched to Guatemala as one of the Secretaries of the Mexican

Legation there, afterwards filling posts in Argentina, Brazil, and elsewhere with acceptance; and later being appointed Secretary to the Embassy at Washington in 1902. Earlier in life, he practised journalism and translated the words of rather ephemeral operettas for the stage. But by far his best work in letters have been fictional. His *Suprema Ley* (The Supreme Law), *Metamorfosis*, and *Santa* are realistic, and recall the work of Hardy and Zola. The theme of *Suprema Ley* is the love of a married man, a poor clerk, with five children, for a fascinating woman socially above him; his disillusion; his return to his wife; his repentance; and death from consumption, the last in the true style of Björnson. "The marital affection is choked by the ivy of disgust and the weeds of custom; the home disappears, covered by the weeds which grow and grow until they cover even the pinnacle of the exterior." Carmen, the neglected wife, is a pathetic figure. She resolves to regain her husband's affection by "the charms of a chaste coquetry." "But on regarding her attractions, impaired by child-bearing; her features rendered sharper by time; the hands she was so proud of in girlhood, roughened by cooking and washing, she felt two tears burn her eyes; and, unable to excel in a combat of graces, she lowered her face on the table, supported by her arms, in silent sorrow for her vanished youth and her perished beauty."

In *Suprema Ley*, Gamboa has struck a universal chord. Such a story is no more Mexican than it is British, Italian, Russian. Indeed, there is a spirit of greatness in the book, which is, perhaps, one of the best conceived Mexican novels of modern times. Its faults are the faults of all modern Latin literature. The love interest is not all which the story contains, but it is all in all, or at least intended to be all in all while we peruse it. The amatory passages are prolonged, and the erotic psychology is intense, minutely described, and is capable of endless ramifications. But the grand simplicity of plan redeems all. Moreover, we learn more of Mexican

life in such a work than from the absurd pseudo-Parisian novels which metamorphose Mexicans into Frenchmen with all the vices of the Gaul and none of his virtues. Says Victoriano Albarez regarding this novel: "*Suprema Ley* surprised me agreeably, came as a revelation—of admirable truthfulness, vivid, passionate, full of well-founded realism of the kind which will not keep a book on the shelf of the bookseller, but places it upon the table of the reader and in the memory of the lover of the beautiful. . . There is not a needless character nor a useless incident, nor one page which does not contribute to the completion of the action and which has not a direct relation to the plot. . . . Gamboa . . . is, before all and beyond all, an analyst, a dissector of souls who sees to the bottom of hearts. . . Lamartine and Daudet might well have drawn the picture if Lamartine and Daudet had dedicated themselves to painting Mexican types of the humbler class. There is no doubt that the world of Gamboa is, as that of Carlyle, a heap of fetid filth, shadowed by a leaden sky, where only groans and cries of despair are heard; but, as in the terrible imagination of the British thinker, flashes of kindliness, bringing counsel and resignation, cleave the sky of this Gehenna."

Another Mexican realist was Rafael Delgado, whose novels *La Calandria*, *Angelina*, and *Los Parientes Ricos* (Rich Relations), deal with the lower classes of Mexico. Daudet and the brothers Goncourt set their seal upon him, but he was no mere imitator. Describing his methods of work, he says: "Plot does not enter much into my plan. It is true that it gives interest to a novel, but it usually distracts the mind from the truth. For me, the novel is history, and thus does not invariably possess the machinery and arrangement of the spectacular drama. In my judgment, it ought to be the artistic copy of the truth—like history, a fine art. I have desired that *Los Parientes Ricos* should be something of that sort—an exact page from Mexican life."

Rafael Delgado.

But his chief *d'œuvre* is, perhaps, *Calandria.* In the beginning we find Guadalope, a woman of ill-repute, on her death-bed. Carmen, nicknamed "the Calandria" because of her singing, is her illegitimate daughter by Don Eduardo, and is left destitute. Don Eduardo undertakes to support her in the house in which her mother died, and she is looked after by an old woman, Dona Pancha, who had been kind to her mother. Pancha's son, Gabriel, a young cabinet-maker of good character, falls in love with Carmen, and she with him. But a loose woman, Magdalena, exercises a bad influence upon the young singer, and brings her into touch with a vicious young aristocrat named Rosas. Gabriel is annoyed, and a breach is opened between the lovers, and finally Gabriel casts off La Calandria, who, in despair, falls into the arms of Rosas, who seduces her under promise of marriage and, later, abandons her. From that time she rapidly sinks into a life of infamy, and eventually commits suicide.

Delgado has also written much lyric poetry, essays, and dramas in prose and verse, and has translated Octave Feuillet's *A Case of Conscience.*

Mexican Verse.

Mexican verse writers are legion, but it cannot truthfully be said that any of them has reached distinction. They prefer to sing, as Agüeros truthfully remarked, of their "disenchantments" rather than of life, of which their verses have no savour. The poetry that does not mirror life and its realities is scarcely likely to survive, and the Mexican verse writers would do well to follow the lead of Gamboa and Delgado and regard things as they are—not as they seem.

CHAPTER VI

ART, MUSIC, AND THE DRAMA

IT would have been strange if Mexico had not plunged with some ardour into the pursuit of the fine arts, considering that in the veins of her people Indian blood is commingled with Spanish. The Nahua and Maya of old were among the world's greatest masters of sculpture, possibly greater masters in that field than ever were the Spaniards themselves. Irrespective of this priceless legacy, there exist in Mexico to-day abundant elements likely to favour artistic creation, elements tending to keep alive the flame which was lit so early as the days of Cortés, who, himself showing a deep interest in Aztec art, urged his pious countrymen to send or bring fine devotional pictures and statues to New Spain, telling them repeatedly that this act was a veritable duty. They responded munificently to this appeal, with the consequence that Mexican churches, and religious edifices in general, are still singularly rich in grand old Spanish works; while the incitement which these objects awaken is assisted by the presence, throughout the land, of a wealth of good pictures by native Mexican artists, of the seventeenth and eighteenth centuries. No country has a more romantic and thrilling history to look back upon than Mexico; and the stirring affairs enacted there in the past, the deeds of the conquerors, are even now proving a mine of inspiration to Mexican painters.

The efforts which Porfirio Diaz made to suppress bull-fighting tended rather to quicken than quench the Mexican devotion to that sport, which erstwhile evoked from Goya, in Madrid, some of his most typical works: and, apart from the superb display of glittering colour and seething action which the bull-ring presents, there are countless picturesque sights to be seen from day to day in Mexico, more so than

in most countries at the present time, Spain herself not excepted. The elderly women of the peasant class, for example, have not yet renounced the use of their tasteful headgear: a big white bonnet, rather like a nun's, which usually forms a beautiful contrast with the wearer's somewhat swarthy face; while be he *peon* or not, the *vaquero* still rides abroad with all his old brave display, his *sombrero*, his vast jingling spurs, his elaborately tinselled clothing. How grand, too, is Mexican scenery! The perpetually snow-capped mountains around Cuernavaca rival Fuji-no-Yama, the falls of Juanacatlan easily surpass Niagara, the Inferniello Cañon transcends the Yosemite Valley, the Great Plateau has all the wizardry of the Sahara, while the tropical parts of the land abound in magnificently glowing colours.

Official Encouragement.

But granting these things, says someone—allowing that Mexico embodies such a plentitude of intrinsic incentive to art—what has the country done officially to aid this almost unique incentive? What help and encouragement are afforded by the State to the painter or sculptor? What opportunities are vouchsafed him from year to year of exhibiting his handiwork?

These are interesting and important questions, and it is, therefore, imperative that they should be handled cautiously, in justice to the Mexican Government. It is only very seldom that an official and greatly influential position is held by a man of genuine aesthetic taste, and Mexico has not really been more fortunate in this relation than most other countries, although both Hidalgo and Maximilian appear to have had a personal affection for the arts. Nevertheless, there is alive, and in effective action in Mexico city, what is styled variously El Museo Nacional de Pintura y Escultura, La Escuela Nacional de Belles Artes, and the Académia Nacional de San Carlos—which, as the two latter names indicate, coincide in aim with the Royal Academy in England—striving to set up a definite criterion in art, and offering instruction and guidance to young artists. The

last-named establishment may well be called a very old one, the fact being that it evolved by degrees from a school of engraving, founded in 1778 by Charles IV of Spain, while its first director was a noted Mexican expert of the burin, Geronimo Antonio Gil. In 1783 the king made a handsome pecuniary present to this school, almost simultaneously sending it a valuable gift of casts from the antique; and shortly afterwards he sent overseas, to assume the directorship of affairs, one Rafael Jimeno, a painter, and an architect named Manuel Tolsa. Up till then the Academy's activities had been conducted in a section of the old Mint, but in 1791 it moved into its present spacious quarters, a house previously the Hospital de Amor de Dios, and situate hard by the Palacio Nacional. Just as in all other countries, in Mexico the Academy is fervently disliked by the majority of young artists who are in real earnest about their work, these contending that, by its whole nature, the institution is the sworn foe to that individual note which is essential in vital paintings and sculpture, the enemy, too, of that development or evolution, as regards technique, so indispensable to art's welfare, if not to her life. But waiving this point, it can hardly be gainsaid that, considering the comparatively limited extent of the Mexican national treasury, in the matter of subsidies the country acts munificently towards its Academy, which is thus able to offer numerous scholarships to young men and women. The most valuable of these scholarships admit of their holders going abroad to study; and, quite recently, the incalculable advantages of working for a while in Italy have been granted by the Academy to three of its most promising pupils. Leandro Izaguirre, best known as a gifted copyist of old masters; Ramos Martinez, a successful painter of pastels and a notable colourist; and Alberto Fuster, who has since painted " Sappho " and " The Greek Artist," each of the three receiving a comfortable little pension during his foreign sojourn. What European countries, it is worth pausing to ask, give money sufficient to convey their budding

artists a distance equal to that from the Gulf of Mexico to the Adriatic? In 1909 Mexico sent no fewer than three young painters to Madrid; one to Barcelona and one to Paris, to which city were sent, at the same time, a student of engraving, Emilliano Valadez, and a student of sculpture, Eduardo Solares. According to the constitution of La Escuela Nacional, the winners of its travelling scholarships are expected, during a period of four years after returning home, to give their services by preference to the Government; but such services are, of course, remunerated, they are not often called for, and the rule is not rigorously imposed.

Like most bodies of kindred nature, and as one of its titles shows, the Mexican Académia Nacional is itself an art gallery. Its principal rooms, however, are inadequately lit, so that proper justice is not done to the exhibits there, and this is much to be regretted, for the pictures include many fine old works, numerous good ones, too, by artists still living or deceased within the present decade. Salient among these contemporaneous paintings is Manuel Ocaranza's "Travesuras del Amor"[1] (Love's Wiles), a fine little study of a cupid, seemingly occupied in the appropriate act of preparing a love philtre, the subject treated in a fashion which would have delighted François Boucher himself. Ocaranza's notable gifts are further represented by a picture called "La Flor Marchita" (The Faded Flower), a curious contrast to which is formed by the many neighbouring works on Biblical themes, notably "Abraham é Isaac" by Salomé Pina, "Dejad á los Niños que Vengan a Mí" (Suffer little children to come unto Me) by Juan Urruchi, and "El Bueno Samaritano" by Juan Manchola. Events in the lives of the early Christian martyrs and saints also figure prominently in this gallery, remarkable items in this field being Uarrarán's "El Sueño del Mártir Cristiano" (The Christian Martyr's Dream) and "La Carida en los Primeros Tiempos de la Iglesia" (Charity during the

[1] A small, but tolerably good, reproduction of this painting appeared in the issue for November, 1913, of *The International Studio*.

first years of the Church); while there are various works on classic topics; for instance, Luis Monroy's "Ultimos Momentos de Atala." Episodes from the history of Spain are likewise set forth in divers canvases, chief among those artists evincing signal talent in the handling of such matter being Pelegin Clavé, a powerful colourist. But best of all are the paintings of a class already referred to—those inspired by Mexico's own history. One of the finest of these is that in which Juan Ortega has depicted the visit of Cortés to Motecuhzoma; further good works in this same category being a pair by Felix Parra: "Episodio de la Conquista" and "Fray Bartolomé de las Casas, Protector de los Indios." One by Rodrigo Entiérrez, "El Senado de Tlaxcala," must also be cited; while as fine as this, if not finer, is a famous picture by José Obregon, "La Reina Xochitl." The heroine and her father are here delineated presenting a rich goblet to the Toltec prince, Tecpancaltzin; and the painter has in rather an adroit fashion signified the precise contents of this goblet, there being, at the extreme left of the canvas, a servant bearing a maguey plant, the plant from which Mexico's national drink of *pulque* is concocted. The doughty Indian is evidently somewhat surprised, and withal greatly delighted, by the imminent prospect of quenching his thirst; while it is clear that his first taste of *pulque* is not to be his last one, for in the background are more servants, carrying large pitchers, the wherewithal for a carousal. The whole picture reflects sound archaeological knowledge on the part of the artist; and this complete correctness of his details, from an antiquarian point of view, certainly adds materially to the interest of Obregon's masterpiece.

This brief account of the modern pictures in the Académia de San Carlos will serve to give readers an idea as to who are the better known, if not really the most talented, of Mexico's painters to-day, at least so far as the realm of *genre* is concerned. More will be said, at a later stage, about contemporary Mexican painters; and it is worth pausing to note,

meanwhile, that the old works possessed by the Academy include fine examples of Zurbaran, Murillo, Titian, and Rubens; while it should be added, in passing, that another important collection of old works, in Mexico city, is contained in the Museo Nacional de Arguéologia, Historia y Etnologia, which forms part of the Palacio Nacional, and faces the Calle de la Moneva. In this gallery, moreover, as also in the Palacio Municipal and the Biblioteca Nacional, visitors are afforded a good opportunity of appraising the modern Mexican school's prowess in portraiture; for there is domiciled, in each of the three said buildings, a large gathering of portraits of recent notables. Perhaps the Mexican portrait painter of to-day, who influences one most favourably, is Juan Tellas Toledo, a man who has won fame outside the border of his own country; while among his immediate predecessors, the best is probably Tiburcio Sanchez. It must be pointed out, however, that the Museo Nacional's two portraits of Maximilian, and one of the Empress Carlota, are not actually Mexican works; and the common inference that they belong to that category must be laid to the charge of numerous popular writers on Mexico, who, reproducing these paintings in books or magazines, have failed to state the artists' names.

Pottery.

Pottery is a branch of art for which the Mexicans have long shown a special aptitude—thus carrying on finely a grand Aztec tradition—and to this day, in a great many of their towns, there is made some given type of faïence, quite peculiar to the particular place where it is created. Zacatecas, for example, is renowned for its lustred ware; Guanajuato for dark green ware highly glazed, and rather similar to the latter are those emanating from Oaxaca; while, on the other hand, a light grey is the favourite colour with the potters at Zacepu, and those working at Cuanhitlan evince a fondness for black. Another important centre of the art is Aguascalientes, and a still more famous one is Patzucars, the potters

there mainly producing jars and bowls of an iridescent nature, in appearance somewhat akin to much of the faïence of old Persia, which they also resemble in being sadly fragile, alas! Nor must Puebla be forgotten, this town's artists in pottery having enjoyed a high reputation, throughout many centuries, for majolica, having a brilliance of colour like that associated with the Post-Impressionist painters. As fine as this ware are the Puebla tiles, also, in general, of glittering hue, and still used frequently in the decoration of churches in Latin-America. Nevertheless, the potters whom the Mexicans themselves regard as their cleverest are those of Guadalajara, who often ornament their handiwork with gold or silver, affixed after the piece is fired, the men of this school having likewise a taste for pictorial decorations. No account of Mexican pottery would be complete without what are known there as Afarénas: places where the Indians make earthenware for their own use, probably employing exactly the methods of their ancestors in Aztec days. A splendid artistry, a rare technical skill, are displayed in many of these primitive workshops; and even when looking at such of their creations as are intended merely for cooking utensils, seldom or never does the temptation arise to say with the poet—

> What! did the hand, then, of the potter shake?

Architecture.

In the past, in many lands, pottery and sculpture were closely affiliated; and, as will be shown later, Mexico is one of these places where this affiliation is still in evidence. Moreover, the bulk of her faïence is made anonymously; and the gentle art of self-effacement, singularly foreign as a rule to people of any aesthetic predilections, is also practised considerably among Mexican architects. In this matter they form a curious contrast to those of the United States, where egotism is so rife that, to a great many buildings, there are affixed prominently metal plates, bearing the designers' names. But, while this reticence on the part of the Mexican

school may be a thing to be admired, it naturally makes very difficult the giving of an exact and adequate account of that school's activities. Few countries in Europe, and assuredly none in America, are richer in fine old edifices than Mexico, and they are of various types, the penitentiary of Puebla, for example, recalling some French châteaux, or Scottish castles of the Middle Ages, when building in both France and Scotland was largely carried on by Flemings. Needless to say, architecture of an inherently Spanish character is paramount in Mexico, not merely because of her inheritance, but because, in her early years, many of her great ecclesiastical structures were wrought from designs sent from Spain. Thus the *veredos* in the chapel of Los Reyes, in Puebla Cathedral, was designed by Juan Martinez Montanes, whose portrait, as the reader may recall, was painted by Velasquez. Before the seventeenth century was over, however, there were busy in Mexico many talented architects of native birth, among the best being Fray Diego de Valverde, who built the Palacio Nacional in Mexico city. And these early masters, far from betraying any inclination to depart from the architectural traditions of Spain, manifested in abundance their motherland's fondness for the quaint and the rococo, likewise giving their structures that bizarre glitter which is a striking characteristic of many Iberian churches, thanks to the Spaniard's large strain of Moorish blood. Nor have the Mexican architects of yesterday and of the present time disclosed any marked desire to forsake this course, hitherto accepted by those practising the builder's art throughout their country. To quote from an article in that highly interesting, but now defunct, American periodical, *Modern Mexico:* "Architecture, in Cuernavaca to-day, differs so little from that of centuries ago, that it is almost impossible to tell a new building from the oldest . . ."; and these words are hardly more applicable to Cuernavaca than to large sections, at least, of many other towns and villages—Puebla, Guadalajara, Oaxaca, Colima. It is true, that in the entrance to the spacious

public hall in the last-named town, there has been erected, of late, a rather severe arch which recalls that at the foot of Fifth Avenue, New York, likewise reminding the beholder of the pseudo-classic Arc de Triomphe de l'Etoile at Paris. But this arch is an anomaly in Colima, where, all along one side of the *plaza*, there is an arcade which is redolent of mediaeval Spain, *portales* being the name which the Mexicans themselves give to the picturesque archways supporting structures of this description. Scarcely more salient at Colima than at Oaxaca and Cholula, these *portales* form the very key-note, so to speak, in the majority of Mexican cities, the thing chiefly impressing itself on the visitor's memory, so far as the visible is concerned; while another thing which he or she is bound to remember is the bright colour garnishing the façades of countless houses.

To turn from domestic to ecclesiastical architecture, a remarkable illustration of this order is to be seen at Puebla, in the beautiful Cepillo del Rosario;[1] for the interior of this church was completely redecorated so recently as the end of the nineteenth century, the additions withal being wholly in keeping with the venerable edifice containing them. And a great deal of equally tasteful rehabilitation of churches has been done, during the last few years, at Vera Cruz; while a church built as lately as 1908, in the Calle de Orizaba, harmonises most perfectly with all the old edifices in the immediate vicinity, the design in this instance having come from Cessare Novi, one of the best known and cleverest of contemporary Mexican architects. Again, the rare little Capello de San Antonio, in the environs of Mexico city, a church which formed the subject of one of Miss Florence Wester's many engaging contributions to *Modern Mexico*, dates only from late in last century, yet looks almost as if it had been erected in the days of Cortés; while, although that

[1] Some excellent photographs of this church, showing the modern additions, will be found in a book by Antonio Cortés, *La Arquitectura en Mexico*, published by the Museo Nacional, Mexico City, 1914.

arch-enemy of the architectural art—the speculative builder, whose one idea, when at work, is to be economical with time and with materials—has been allowed to ravage much of the business part of Mexico city, even there some imposing buildings have been raised of late, among them the National Bank and several offices in the Calle Cinco de Mayo, the Mexican Wall Street. These last, however, cannot be acclaimed as being among those perpetuating the bygone Spanish styles; but another structure, most certainly to be included in that honoured category, is a small church which, in 1909, the British residents of Mexico city caused to be built there for their own use, the site being in the British Cemetery.

Her large quota of artistic buildings notwithstanding, Mexico shows little bias towards decorating façades with sculpture; and such works in this art as she has produced in the last few decades, such as she is producing just now, are nearly all of the independent kind. As already observed, she is one of those countries where pottery and sculpture are still affiliated; and this holds good, in particular, of the potters working at San Pedro Tlaqueplaque, situate on a high hill near Guadalajara. For these men are not more preoccupied with making vases, and the like, than with modelling figures and groups, the subjects being invariably chosen from the life of Mexico to-day; indeed, there is hardly anything in that life which these artists do not represent on occasion, nearly all their work, moreover, being done in a finely downright fashion. This village of San Pedro is likewise the home of two brilliant Indian sculptors, Panduro *père* and *fils*, working exclusively with clay, and living almost in the manner of their remote forefathers, their studio being a primitive hut. Either the father or the son will do, in a matter of half an hour, and for a few dollars, a wonderfully lifelike portrait-bust, so that the services of the Panduros are much courted, alike by their own neighbours and by tourists. Indeed, their

Sculpture.

clientèle has embodied numerous distinguished men, and they are very proud of telling that Porfirio Diaz himself sat to them repeatedly; while they invariably add, when relating this, that their likenesses of the President are far ahead of those by any other artists, whether painters or sculptors, who have received the questionable benefits of scholastic training. *Apropos* of such people, it was maintained in a recent article, in the *New York Herald*,[1] that they engage sadly little official patronage in Mexico. But this statement does not bear scrutiny, because, ever since Mexico city unveiled, in 1803, at a prominent spot in the Plaza de la Reforma, the vast bronze equestrian statue by Manuel Tulsa of Charles IV of Spain, a marked affection for sculptural monuments has been evinced by Mexican municipalities, these having frequently shown fairly good taste. It is true that that self-effacement, mentioned as being practised largely by architects throughout Mexico, has long been rather common also among sculptors active there. And no one at Cuernavaca, for example, appears to remember what hand is responsible for the memorial, erected there in 1891, to the soldier, Carlos Pacheco; no one in Vera Cruz seems to know who wrought, in 1892, the town's statue of the politician, Manuel Gutiérrez Zamora; nor is information to be had even concerning the big piece of statuary, set up at Chapultepec in 1881, celebrating the romantic little Thermopylae enacted there during Mexico's first war with the United States. It is possible, then, that some of these striking works are not by native artists; while it must be owned that the fine Christopher Columbus, placed in 1877 in the first *glorieta* of the *Paseo*, Mexico city, must be credited, like the splendid Maximilian portrait in the Museo Nacional, to the French school, the sculptor having been Charles Cordier. Nevertheless, all this does not in the least vitiate the contention that Mexico is

[1] This article appeared in 28th June, 1914. Notwithstanding the error referred to above, it is an interesting and valuable contribution to the history of modern Mexican art, and should certainly be consulted by the student of that subject.

singularly rich just now in gifted artists in statuary, among the best being the brothers Yslas, usually working in collaboration, whose finest and most famous work, completed in 1880, is their large monument to the patriot, Benito Pablo Juarez, author of *Los Reyes de la Reforma*. This imposing memorial is contained in the Pantéon de San Fernando, Mexico city; another very noteworthy piece of sculpture in the capital being the Monumento á la Independencia Nacional, which was unveiled in 1910, and to the making of which various different artists contributed, the chief being Enrique Alciati, a professor in the Académia Nacional de San Carlos. Two further sculptural monuments of great note, in Mexico city, are one commemorating the Portuguese cosmographer, Enrico Martinez, and that more famous one to the memory of the last prince of the Aztecs, Guatemotzin; the latter work finished in 1887, the former in 1881. It is in the Jardin del Seminario, and was modelled by Miguel Noveña; while as regards the other work, standing in the second *glorieta* of the Paseo de la Reforma, here once again there were several different artists employed. The general idea apparently came from Francisco Jiminez, but parts of his design seem to have been carried out, not by himself, but by Noveña, who was sole sculptor, furthermore, of certain tablets let into the base, depicting episodes in the Conquest of Mexico; while some neighbouring tablets, of a votive order, are by Gabriel Guerra, one of those comparatively few Mexican masters who are well known in the United States. Sculpture is also well represented by Señores Bringas, Toledo, Goitia, and Rosas.

The almost constant friction between the United States and Mexico has necessarily tended to inhibit, rather, a just recognition of Mexican artists in the former country, which really has a far greater love of the fine arts, withal, than most Europeans seem willing to realise. At the great Panama Pacific International Exhibition, held at San Francisco in 1915, the superb collection of painting and sculpture

represented artists of Cuba, Uruguay, and the Argentine, the Philippine Islands, and even Finland, yet none of the Mexican school, this absence being the more noticeable considering that, hard by the Tower of Jewels, there stood equestrian statues of Pizarro and Cortés. But there is a department of old Mexican paintings now in the Pennsylvania Museum, Philadelphia, to which institution they were presented by Robert N. Lamborn, author of *Mexican Painting and Painters* (New York, 1891), a very valuable book; and although, when the World's Columbian Exposition was being organised at Chicago, Mexican artists did not apply for a section until even at the eleven thohur, their request was gladly granted. The amount of space allotted to them was somewhat inadequate, inevitably smaller than it would have been had the application been made timeously. Nevertheless, this Chicago gathering, in 1893, was a memorable one; and it was when showing here that Guerra won his American reputation as already stated, the work from his hand which chiefly elicited homage being a bronze group, entitled "A Mockery of Cupid." Other beautiful pictures by him on view on this occasion were studies of Christ and the Virgin Mary, together with busts of Carlos Pacheco and Porfirio Diaz; while a good bust of the latter was also shown by Jesus Contreras, this artist's fine gifts being likewise illustrated by a head called "The Past." Some excellent sculpture was exhibited, too, by José Maria Centurion, in particular his "Francisco Morales"; and sundry medallions by Antonio Galvanez must not pass unnoticed; nor must those of Luis Cisñeros, his exhibit including one of Christopher Columbus. One more sculptural work, which must certainly be cited with honour, is "Spring," carved in ivory by Felipe Pantoja; while among the best things in the small muster of etchings was the "Aztec Flower Girl" of Luis Campa. Bearing in mind the rarity of good devotional art nowadays, it was interesting to observe to what fine purpose Biblical topics had been handled by a number of the Mexican painters—Alberto Bribiesca, Gonzalo

Carrasco, Pablo Valdes; while artists showing meritorious landscapes were Ygnacio Alcarreca, Cleofas Almanza, Luis Coto, Carlos Rivera, and José Velasco—those by the last-named being over twenty in number. Art inspired by Mexican history was well to the fore also, able pictures in this category being those of Rodrigo Gutierrez and Leandro Yzaguirre; while "The Aztec Baptism" of Manuel Ramirez justly evoked much eulogistic comment, as too did José Jara's "Episode of the Founding of Mexico City," a big canvas, wherein are shown some fifteen Indians grouped in a finely eurythmic fashion.[1]

But although, to repeat, this Chicago exhibition was a memorable one—doubly so, inasmuch as it enlightened many people, almost oblivious, previously, to the existence of a lively Mexican school of art—it would be quite unjust to maintain that these paintings in oils and water-colours, these prints, drawings, and pieces of sculpture, constituted a really adequate symbol of contemporary Mexican artistic prowess. As George Eliot observes in one of her novels, it is by "hidden lives" that the great things in the world are achieved; and there is literally no branch, perhaps, of all human activities, concerning which the novelist's acute words hold good, more essentially, than of artistic creation. Men living in very humble circumstances, strenuously busy for sheer love of their art, gaining no official laurels, their works and very names unknown save to a small band of shrewd people—it is from such that great work usually comes: it is mainly works wrought thus which emerge with honour from the great sifting carried on by Time, arch-arbiter in all aesthetic matters. And no doubt there are many fine artists, working in this quiet fashion in Mexico to-day, responding year by year, to their country's almost unique incentive to art.

Like all Latin peoples, the Mexicans are exceptionally musical, and the Government long ago discovered that a

[1] A print of this picture accompanies the article already mentioned in the *New York Herald* for 28th June, 1914.

plentiful supply of music was essential to peaceful rule, probably on the assumption that he who was *not* supplied with "concord of sweet sounds" was "fit for murders and conspiracies." The Indians are also intensely addicted to music, and possess their own types of folk-songs and their own military bands. The half-caste element of Mexico has been described as being as musical as the Hungarians, and there is little doubt but that a Mexican Brahms would find as much and as superior material to his hand as his Hungarian prototype, were he suddenly to arise.

Music.

The type of folk-song to be heard among the half-breed and the Indian classes is plaintive, melancholy, and beautiful, couched usually in a minor key, and very reminiscent of old Spain and its semi-Oriental music. The native bands are particularly melodious, their members receiving but little instruction. The son learns from his father the rudiments of the art, and the leader does the rest, the result being that in many of the thousand *plazas* of Mexico, excellent music may be heard throughout the soft tropical evenings. Dance-music, with its weird and rhythmic movement, is most in favour, and is played in perfect time and tune: for the ear of the musician is remarkably correct, and his taste almost faultless. The national dance, resembling somewhat the Cuban *habanera*, has a slow, swaying movement, conforming to the strains of the orchestra; and the songs are somewhat of the same description, a striking feature being their melancholy tone. In fact, Mexican music is as individual in its character as the Hungarian *czardas* or the German Volkslieder. The best bands are undoubtedly those of pure Indian race. The delicacy and harmony of their performances, their masterly command of their instruments, the originality of the compositions they render, and their ability to capture the soul of the music are quite exceptional among untrained and even among professional musicians. The two-fold gift of utterance and composition is theirs. These bands

play twice or thrice a week in all the large towns, even in the poorer quarters, and are a great source of pleasure to the citizens.

The Indians and mestizos are also extremely fond of the guitar and the mandoline. Nowhere is such mandoline playing to be found as in Mexico, not even in Spain itself. It can be said that these stringed instruments are the national instruments. The performance of a Mexican guitar and mandoline band, its rhythmic harmony, its twittering beauty of tone and its richness of melody usually comes as a surprise to the foreigner who expects little of the poor Indian or despised half-breed.

The same applies to native singing. The climate of Mexico —clear, pure, and healthy—is just the air for song. The natives are often possessed of beautiful voices, and are as ready at improvisation as any Neapolitan.

Native Singing.

Opera in Mexico is usually provided by touring companies. In Mexico city, opera is usually performed in the National Theatre (completed in 1910), or the Teatro Renacimiento, in the Calle de Puerta Falsa de San Andres, which is a handsome theatre, seating 1,900 people. The operatic companies which tour in Mexico are usually Italian, but occasionally French *opéra bouffe* companies visit the Republic. The singers in these companies are not always of the best type, and are usually often veterans in their art; but in this respect Mexico is in no way behind the British provinces, which have usually to put up with artistes of a third-rate character.

The other theatres in Mexico besides these already alluded to are the Teatro Principal, an old house, built in the middle of the eighteenth century, but which has been extensively altered. Its performances are usually suited to its audiences, which are by no means the cream of Mexican society. It is, however, a real Mexican theatre, and no attempt has been made to denationalise it. The Teatro Arbeu, in the Calle San Felipé, has been established for about forty years, and

is usually rented by theatrical companies from the United States.

Most Mexican towns of any size have a playhouse of their own; but the theatre is decidedly not an institution in provincial Mexico. Some of the provincial houses, as at Guadalajara and Guanajuato, are constructed on the most elaborate modern lines, but there is little patronage of these palatial buildings, as they are only open on the occasion of a visit of a large opera or dramatic company. In this way, many houses are closed for months together. The bull-ring has killed theatrical appreciation among the lower classes in Mexico, who prefer its more sanguinary excitements to the milder pleasures of the sock and buskin.

As with our stock companies half a century ago, the Mexican theatrical performances are usually divided into several acts or little plays, each lasting an hour or so, called a *tanda*. The theatre-goer may purchase a ticket for one of these or for the entire performance. The people sit in the *foyer* like those waiting their turn at a picture-house, and when the *tanda* is done they take the places of those who leave at its conclusion. There are usually four or five *tandas* in an evening's "show."

Prices are cheap—from the twopenny seats in the gallery (where the darker castes sit) to the sixpence-per-*tanda fauteuils* beneath. One does not pay as he enters, but his money is taken by a collector between the acts when he is seated. The males in the audience do not remove their hats until the rise of the curtain, and at its fall at once replace their headgear. It is not usual to dress for the theatre except on gala occasions, which generally occur on *fiestas* and Sundays, when the house displays a scene of brilliance and animation not to be surpassed anywhere. Smoking is indulged in in all parts of the house, and refreshments are handed round.

The circus is much more popular in Mexico than the theatre. Its glitter and its horsemanship—an art so dear to the Mexican of all grades—naturally attract the people.

It is, indeed, regrettable that this time-honoured form of amusement so suitable to children (and their parents) should have been practically abandoned in this country. Mexico can support several circus troupes, all of which flourish exceedingly. There is a mystery about the circus, a fascination tinged with orange and sawdust, to which no mere theatre can ever hope to attain; and this calls to a similar mystery in the Mexican soul—a mystery of the flamboyant, the glittering, the ostentatious. The music halls in the large towns recall similar places of amusement in Continental cities, and are none too exalted in the type of entertainment they afford.

Mexican Drama.

The Mexican drama has not been wanting in writers of force and brilliance. The authors of opera dialogues and farces are legion, and even the higher drama has had its protagonists like Alfredo Chavero with his "Quetzalcoatl" and "Xochitl." These dramas abound in thrilling scenes, and I translate a short passage from one of them in order that the reader may have an opportunity of judging the merits of the best type of Mexican play. As it is in verse, I have cast it into blank verse form. Cortés is telling his page, Gonzalo, of the arrangements he has made for the safety of Marina during an uprising.

CORTÉS. Boy, there is talk of rising in the air.
It is not meet that you, a tender youth
Should be involved in it; 'tis well to die
In soldiers' strife, but fighting the vile mob
Is not a soldier's task. You and Marina
Shall leave for Orizaba with the dawn.

GONZALO (*aside*) And *she* shall here remain without my aid.

CORTÉS. Report yourself to me at dawn, Gonzalo,
When I shall give you passports to depart
You and a veiled lady.

GONZALO. Veiled, Señor?

CORTÉS. Yes; 'tis my wish the soldiers should not know
Who travels with you. As you leave so early,
Go, take your rest.

. . . . .

CORTÉS. Now I depart and take myself to Spain,
So that the enemies who plot my ruin
May be confounded; yet as I depart
I still think of your happiness.
MARINA. *My* happiness, Don Hernan?
CORTÉS. Yes; your worth
Deserves a fitting state.
MARINA. Ah, what vile treason
Vexes my spirit?
CORTÉS. You must be well provided, wealth and state
A husband—Don Juan de Jaramillo . . .
MARINA. Cease, Hernando, cease!
CORTÉS. To-morrow you shall leave for Orizaba.
MARINA. 'Tis thus you crown my loyalty and love;
Thus you abandon me? Impious man!
Thou hast a son by her thou wouldst desert:
Wouldst leave him, too? The panther of the plains
Would not desert its helpless spotted young,
And yet the puissant Christian conqueror
Is less compassionate than she.

Mexico has no actors or actresses of any note. In fact, Mexican audiences greatly prefer imported talent, French or Spanish. There is small chance for native Mexican actors, as there is no school of acting in the Republic and there is much more inducement to become a successful bull-fighter.

CHAPTER VII

RELIGIOUS LIFE IN MEXICO

THE history of Mexican politics is indissolubly bound up with the great struggle between Church and State or Church and people, for, strongly Roman Catholic as Mexico has been and still is, in no country in modern times has such a determined effort been made to destroy the power of the priesthood and relegate the sphere of the Church to religious as apart from political activities.

The first notable religious reformer was President Benito Juarez, who between 1850 and 1856 succeeded in expelling the brotherhoods—Dominicans, Franciscans, and, finally, the Jesuits—from Mexican soil. These fraternities held in their possession the choicest land in the country, and their rapacity had become a circumstance of public scandal. Moreover, to employ an expressive Americanism, they were "clogging the wheels" and were the determined foes of progress of every description. The wealthier and more enlightened portions of the community are now entirely outside their influence, but the Indian and mestizo population are as fervent in their adherence to Roman rule as before.

Let us glance for a moment at this religiosity of the *peon* classes. When the Spaniards arrived in Mexico in 1520 they found the Aztecs in possession of a religion which, if still in process of evolution, was still fairly complete so far as its ritualistic side was concerned. In early types of religion, ritual is of much greater importance than dogma or theological belief, and the thing seen and done bulks much more largely in the eye of the barbarian than any ethical consideration. The transition for the subject caste of Mexico from the worship of Huitzilopochtli and Tezcatlipoca to the practice of Catholicism was a simple one. Gaudily-dressed

figures of the Godhead and the Saints took the place of hideous idols, and the Christian priests themselves were astounded at the similarity between the European and Mexican sacraments of communion, baptism, and confession. In many instances, the Virgin was confounded with one form or another of the old earth-goddess. True, Motecuhzoma was deeply shocked when Cortés, on examining the great *teocalli* of Mexico, expressed surprise that such a monarch as he should worship sanguinary idols. The priest and theologian in the Aztec king, seeing beyond the mere symbolism of his native religion and aware of its deeper meanings, was revolted at the crude and unmannerly remarks of the fanatical Conquistador. But he represented only a small inner circle of advanced initiates. The great mass of the people regarded their faith as ritual which must be observed if insatiable gods were to be sufficiently nourished to enable them through magical process to send a sufficiency of foodstuffs; and so long as the new Christian deities undertook to yield maize, *chian pinolli*, and cotton, a change of pantheon mattered little to them. This is not to say that all parts of the Mexican empire yielded to the Cross as patiently and speedily as did the Aztecs. They did not. From their revolt sprang the dreadful and picturesque secret religion of Nagualism. Practically all English and American writers appear to be ignorant of the existence of this powerful cult; and as it casts a strong light upon the darker places of the native Mexican character and as the information is valuable, some account of it may not be out of place in these pages, especially as it is probably still in vogue in some of the remote districts of the Republic, especially in the South, whatever may be said to the contrary.

Nagualism.

Nagualism was originally instituted by the remnant of native priests and sorcerers who survived Spanish persecution, for the purpose of combating and counteracting the effects of the Christian faith which had been forced upon the natives, and was

regarded by them merely as a cloak for the exactions and oppressions of its ministers and professors. Thus all sacraments and holy ceremonies were annulled or counteracted in private by the priests of the sect immediately after they had been celebrated by the Spanish ecclesiastics.

This mysterious secret society embraced numerous communities, and its members were classed under various degrees. Initiation into them was by ceremonies of the most onerous and solemn description. Local brotherhoods were organised, and there were certain recognised centres of the cult, as, for example, at Huehuetan in the province of Soconusco, at Totonicapan in Guatemala, Zamayaz in Suchiltepec, and Teozapotlan in Oaxaca. At each of these places dwelt a high-priest or chief magician, who had beneath his sway often as many as a thousand sub-priests, and exercised control over all the Nagualistic practitioners in a large district. The priesthood of this cabalistic guild was hereditary. The highest grade appears to have been that of *Xochimilca*, or " flower weaver," probably because of the skill they possessed to deceive the senses by strange and pleasant visions.

The basis of Nagualistic magic was the belief in a personal guardian spirit or familiar. This was known as the *nagual*, and was apportioned to each child at its birth. In a History of Guatemala written about 1690 by Francisco Fuentes y Guzman, the author gives some information about a sorcerer who, on arrest, was examined as to the manner of assigning the proper *nagual* to a child. When informed of the day of its birth, he presented himself at the house of the parents and, taking the child outside, invoked the demon. He then produced a little calendar which had against each day a picture of a certain animal or object. Thus in the *Nagual* calendar for January, the first day of the month was represented by a lion, the second by a snake, the eighth by a rabbit, the fourteenth by a toad, the nineteenth by a jaguar, and so on. The invocation over, the *nagual* of the child would appear under the form of the animal or object set

opposite its birthday in the calendar. The sorcerer then addressed certain prayers to the *nagual*, requesting it to protect the child, and told its mother to take it daily to the same spot, where its *nagual* would appear to it and would finally accompany it through life. Some of the worshippers of this cult had the power of transforming themselves into the *nagual*, just as the witches of mediaeval Europe were able to turn themselves into certain animals. Thomas Gage, an English Catholic, who acted as priest among the Maya of Guatemala about 1630, describes in his *New Survey of the West Indies* the supposed metamorphosis of two chiefs of neighbouring tribes, and the mortal combat in which they engaged, which resulted in the death of one of them. But a Nagualist of power was by no means confined to a single transformation, and was capable of taking on many and varied shapes. Speaking of one of the great magician-kings of the Kiche of Guatemala, the *Popol Vuh*, a wonderful native book, states that Gucumatz, the sorcerer-monarch in question, could transform himself into a serpent, an eagle, a tiger, and even into lower forms of life. Many of the confessions of the natives to the Catholic priests remind one forcibly of those which were discovered by the European witch trials of the sixteenth and seventeenth centuries. Thus an old man in his dying confession declared that by diabolical art he had transformed himself into his *nagual;* and a young girl of 12 confessed that the Nagualists had transformed her into a bird, and that in one of her nocturnal flights she had rested on the roof of the very house in which the parish priest resided.

The magical nature of this secret caste was well illustrated by their behaviour in the Malay revolt which broke out near Valladolid, Yucatan, in 1761. It was led by a full-blood native, Jacinto Can-Ek, who claimed for himself occult powers of no common order, and announced himself as a high-priest of Nagualism, a sorcerer, and a master and teacher of magic. Addressing his followers, he urged them not to be afraid of

the Spaniards, their forts and cannon, "for among many to whom I have taught the arts of magic (*el arte de brujeria*) there are fifteen chosen ones, marvellous experts, who by their mystic powers will enter the fortress, slay the sentinels, and throw open the gates to our warriors. I shall take the leaves of the sacred tree and, folding them into trumpets, I shall call to the four winds of heaven, and a multitude of fighting men will hasten to our aid." Then he produced a sheet of paper, held it up to show that it was blank, folded it, and spread it out again covered with writing. This act convinced his followers of his occult abilities, and they rushed to arms, but only to meet with defeat and an ignominious death.

Nagualism, driven into the caves and wild places of Mexico and Yucatan, became so powerful locally as to baffle the most intense watchfulness of the Spanish priesthood. It is easy to understand that when vengeance becomes the main object of a people, the higher elements of their national faith become neglected, and those which they believe will assist them against the hated oppressor occupy their attention more fully. So Nagualism, or the magical part of the Mexican religion, flourished apace, in contradistinction to its more exalted tenets, becoming ever more firmly established as time advanced. Thus when the Austrian traveller, Dr. Scherzer, visited Guatemala in 1854 he found the Nagualist system in full force in the more remote districts, and there is every reason to believe that it flourishes there at the present day.

But metamorphosis and prophecy were not the only magical weapons of the Nagualists. Their arts were manifold. They could render themselves invisible and walk unseen among their enemies. They could transport themselves to distant places and, returning, report what they had witnessed. Like the fakirs of India, they could create before the eyes of the spectator rivers, trees, houses, animals, and other objects. They could to all appearance rip themselves open, cut a limb from the body of another person and replace

it, and pierce themselves with knives without bleeding. They could handle venomous serpents and not be bitten; cause mysterious sounds in the air; hypnotise both persons and animals; and invoke visible and invisible spirits, which would instantly appear. Needless to say, their priests were regarded by the natives with a mixture of terror and respect.

The details of the ceremonies and doctrines of Nagualism have never been fully revealed, and it is only from scattered passages in the writings of the Spanish colonists that we can throw any light on this mysterious magical system. One of the most remarkable features in connection with this brotherhood was the exalted position it assigned to women. It is, of course, a circumstance well known to students of anthropology that the religion of a discredited and conquered race very frequently has to fall back upon the services of women, either as priests or conservators of its mysteries. This may become necessary through the decimation of the male portion of the race, or because of their constant warfare with those who threaten to overrun their territory. The Nagualists appear, like similar confraternities, to have admitted women to their most esoteric degrees, and even occasionally advanced them to the very highest posts in the organisation. Pascual de Andagoya states out of his own knowledge that some of these female adepts were so far advanced in magical knowledge as to be able to be in two places at once, as much as a league and a half apart! Repeated references to powerful enchantresses are discovered in Spanish-American writings. Acosta, in his *Natural and Moral History of the Indies*, speaks of a certain Coamizagual, queen of Cerquin in Honduras, who was deeply versed in all occult science, and who at the close of her earthly career rose to heaven in the form of a beautiful bird, in the midst of a terrible thunderstorm. Jacinto de la Serna says that the Nagualists were taught the art of transforming themselves into animal forms by a mighty enchantress called Quilaztli. Such a dread being it was who, when Pedro

de Alvarado was marching through Guatemala in 1524, took her stand at the summit of a pass with her familiar in the shape of a dog, to prevent his approach by spells and Nagualistic incantations. In 1713, too, an Indian girl, known to the Spaniards as Maria Candelaria, headed a revolt of 70,000 Nagualists, over whom she had the power of life and death. After a revolt characterised by the most merciless brutality, she succeeded in making her escape into the forest. Mr. E. G. Squier, travelling in Central America about the third quarter of the nineteenth century, met a woman called by the Indians Asukia, who lived amid the ruins of an old Maya temple. The Abbé Brasseur de Bourbourg encountered another such witch in the Isthmus of Tehuantepec, who was dressed in the most magnificent manner. He described her as a person of the most fascinating appearance. Her eyes, he says, were intensely bright, but there were moments when they became fixed and dead like those of a corpse. Was it, he asks, a momentary absence of soul, an absorption of her spirit into its *nagual?*

These facts seem sufficient for the establishment of the hypothesis that Nagualism was not merely a belief in a guardian spirit. From other sources we know that the Nagualists had meetings—the dances and ceremonies of which remind one of the Witches' Sabbath—and there is little doubt that it was a powerful secret organisation extending over a wide area, bound together by mystic rites and necromantic or occult doctrines.

Roman Disestablishment.

It is nearly forty years since the disestablishment of the Roman Catholic Church in Mexico. Several deputations from the Papal Authorities have since then visited Mexico diplomatically, but to no purpose. Advanced thought in Mexico is fiercely opposed to any reinstatement of ecclesiastical authority. Religious processions are not permitted to pass through any public thoroughfare. In some localities even the Church bells may not be rung. If the Church desires

to display pageants, it must do so within the four walls of the sacred edifice which remains its sole property.

To add to the distress caused by the restrictive, if not inimical, attitude of the Government, internecine misunderstandings have done much to hamper the leaders of the Roman Catholic Church in Mexico. The clergy are turbulent, and even the appointment of an apostolic delegate to dwell in their midst for purposes of discipline and correction, has not so far contributed towards that degree of harmony which the Papal Authorities deem desirable, and even necessary, if the decencies of ecclesiastical government are to be observed. But let it be noted that no gross or flagrant case of ecclesiastical insurgence has taken place in Mexico, no such shameful outbreak of religious animosity as disgraced the religious life of Scotland from 1904 to 1907, when the great "Church Case" agitated that country as nothing else has done since the days of the Reformation. The brutalities of sectarianism are unknown in Mexico. The Church is still possessed of considerable virility and great wealth. Under the enlightened sway of Monsignor Alarcon, Archbishop of Mexico, a cleric of sound common sense, very considerable and very essential improvements have taken place in ritual practice, the insensate displays once occurring at seasonal festivals and celebrations having been greatly altered, and many objectionable and almost pagan features dispensed with. But the difficulties placed by the ecclesiastical authorities in the way of legal marriage has much to do with the high percentage of illegitimacy. To get married is an expensive business in Mexico, and the poor must, therefore, dispense with the ceremony.

In the year 1871 the Protestant Episcopal Church sent one of its representatives to Mexico in the person of H. C. Riley, by whom the work of Protestant missions was initiated. Soon afterward came Baptist, Congregationalist, Presbyterian, and Methodist missionaries, of whom the last have probably been the most successful; for to this sect, a few

years ago, the field was virtually conceded. In the capital, a portion of an old conventual building was granted to them, and, notwithstanding the opposition of the Catholics, they met with a friendly reception from the Government. Churches and chapels were constructed; congregations gradually collected; and in 1883 there were more than 200 Protestant ministers in the country, the majority of whom were Mexicans by birth. It cannot be said, however, that as yet the Protestants have made much progress in the work of evangelisation, although no special obstacles have been encountered; for in Mexico all religions are tolerated, while none are officially recognised.

CHAPTER VIII

SPORTS AND PASTIMES

IT has often been said that in nothing does a people exhibit its true character so much as in its amusements. If this really be the case, then the Mexicans are not free from the charge of inhumanity and callousness to suffering. But the best in Mexico does not countenance brutality in sport any more than the thinking portion of Britons countenance prize-fighting or ratting.

The average Mexican is more a gamester than a sportsman. Sport and the sporting spirit, as we know it, is almost altogether lacking in Mexico, and that fine and generous spirit of chivalry which informs those manly British games of ours. But that is not to say that the Mexican is wanting in pluck. A pluckier man, a greater dare-devil, than the average young Mexican does not breathe. He cannot abide the idea of defeat; but at the same time he will do nothing dastardly to fend it off, and he is not " slim " like the Yankee " sport." The difference between him and the British sportsman is that his pride renders him obviously uneasy and vexed at defeat, whereas the Islander takes his beatings lightly. Again, when the Mexican wins, he rather likes to parade his triumph; while the victorious Briton usually sneaks off, looking decidedly sheepish.

Most Mexican sports are, naturally, of Spanish origin, but some are universal. Of the former, bull-fighting, the ball-game, and " bear " are all Castilian; horsemanship, hunting, and cock-fighting are, however, of world-wide occurrence—and the latest importations such as golf, football, and tennis are distinctly British.

But of all national sports, that of the bull-ring is by far the most popular. Large sums of money are annually

squandered upon it, and its patronage by the highest in the land as well as by the lower classes ensures its continuance and "respectability." Sunday is the day *par excellence* for the Mexican bull-fight. The ring, which is capable of containing a very large audience, is divided into two principal sections: the *Sombra*, the shady part, where sit the *élite*; and the *Sol*, or sunny portion, where crowd the groundlings. An animated hum arises from the roofless arena, which is soon to become a volcano of human passions.

The Bull-fight.

On no occasion is a Mexican so "taken out of himself" as during a bull-fight. The *peon*, usually so grave and reserved, the aristocrat, so proud and dignified, display more animation during a *corrida* than at any other Mexican social function. He expands, becomes intensely, indeed wildly, excited, and beneath a seemingly civilised exterior are seen flashes and glimpses of that brutality or callousness to pain which is perhaps more obviously evident among the peoples of Latin-America than among other peoples, even those lower in the scale of civilisation. To the question "Is this people cruel?" the answer must be in the affirmative. The ancestors of the greater portion of them, the Aztecs and their related stocks, were people who in the name of religion perpetrated the most ruthless barbarities. Can it be expected, then, that their admixture with the white race which introduced the Inquisition and the bull-fight has softened them at all? But we must remember that it is not so many years ago that bull-baiting was carried on in our own land!

The spirited animals baited to death in these orgies of a sanguinary-minded people are reared and fed in extensive, wild prairies. They graze in herds, and are tended by *vaqueros*, or herdsmen. Special attention is paid to their purity of breed, and great care is exercised in the record of their pedigree, which is always advertised in the bills, and forms a chief feature in the programme of the bull-fight.

The bulls do not take part in a *corrida* until they are about

4 years old, and not even then unless they have passed through two or three severe tests of their courage and fighting propensities. They are first submitted to a trial when a year old by the chief herdsman, or *conocedor*, who charges them on horseback with a long spear. The young bulls who show fight are branded and reserved for another test of their disposition, while the *fainéants* are fattened for the market. If they pass a last trial, they are considered fit for the arena. They are then driven to the town, where the fight is to take place, in a herd. This perilous journey is always undertaken at night to ensure greater safety from accident. And to obviate the possibility of an unusually fierce animal breaking loose from the herd, tame oxen of great size, that have constantly grazed in the same prairies, are driven in front of them to act as leaders.

When they arrive at the *plaza*, the fighting bulls are first shut up in the *corral*, a kind of yard or pen; and, just before the course, each of them is driven into a little stall, called the *toril*, which is connected with the arena by a door. Here they await their turn to be killed in fight.

The arena is circular in form, and sprinkled with sand to prevent those engaged in the combat from slipping. It is enclosed by a strong wooden palisade or barrier, some 6 to 7 ft. in height, towards the bottom of which is a step to enable the fighter on foot to leap out of the ring in case of danger from the infuriated bull.

The *Plaza de Toros*, or amphitheatre, is generally the property of the town, and is let out on hire for bull-fights very much in the same manner as a concert hall in England is let for concerts. In many cases, however, the *plaza* belongs to the hospital, and is made a source of considerable income by the authorities towards the upkeep of their institution.

A bull-fight may be conveniently divided into three distinct parts, the duration of which is decided by the *Señor Alcalde*, the president of the course. His decision is proclaimed by a loud fanfare of trumpets.

The principal actors in the first part are the *picadores;* in the second, the *banderilleros;* and the third and final act is monopolised almost entirely by the *espada*. There is no necessity for a description of this sickening "sport." But in justice to the Mexicans, perhaps I should state that I have as much contempt for the Briton who goes out to slay wantonly "the beasts of warren and chase," as I have for the Mexican who sits in sun or shade to witness a bull-fight. Let us remember when we denounce the brutalities of other peoples the proverb that has arisen regarding ourselves: "With the Englishman it is always—'What can I kill?'" And can barbarity go further than the slaughter of hand-fed deer or the shooting of half-domesticated ducks that takes place in the Scottish Highlands every season?

Many *espadas* or toreadors, like Fuentes, have a reputation extending from Seville to Mexico, and draw a salary as large as a British premier. The *espada* shines supreme after the fatal stroke which lays the noble *toro* low. Gifts of every kind—from cigars to gold and diamond bangles—are showered upon him by the excited onlookers, to whom he bows sedately and with the princely demeanour of a great tenor or pianist conscious of his worth.

Cock-fighting.

A sport once popular in England, and now dear to the hearts of Mexicans, is that of cock-fighting, which is regarded as an exciting and pleasing spectacle. The Mexican name for a cock-fight is *Los Gallos*, and Sunday is the favourite day for this amusement. A cock usually makes its *debût* (if such it can be termed) when about two years old, and sometimes does not survive its first battle if opposed to an opponent of superior fighting powers. As in horse-racing, bets are placed upon the various birds, and these sometimes reach $100 Mexican.

The birds, which are sometimes valuable and cost from $12 to $50, are specially trained and have separate stalls, each of which has the name of the bird placed over it. The fighters are of different breeds, some being Japanese, but

many are bred in the Republic; while a certain number of them hail from the United States.

The actual battle is sometimes held in a cock-pit, but in many villages takes place at the humble street corner. When the fray commences, there is great excitement; and cocks, which to begin with are perfectly quiet, have their fighting weapons affixed, and are tormented by being placed near their rivals and suddenly taken away. This performance has the effect of infuriating them; and when they are thoroughly alert with the desire to fight, they are released, and fly at each other. The weapons they fight with are sharp, curved blades, which are affixed to the spurs and protected with a leather shield till the proper time, when they are uncovered. While in training, these birds clean themselves by taking a dust bath every morning. They are secured to the floor of their stalls by chains attached to their legs, and are fed sparingly on wet corn once a day, although before fighting they banquet sumptuously on many luxuries, including raw meat and sherry to inspire them with "Dutch courage."

It is amusing to see the peculiar manner in which fighting-cocks perform a journey by train. The brim of a cheap *sombrero* hat is doubled together basket-wise and the cock is placed in it feet first, the edges of the brim being fastened over his back, so that only an inquiring head and the tail are visible, while the edge of the hat is nailed to a board.

Frontons.

The great Spanish game of *frontons*, or "Spanish ball," is immensely popular in Mexico, and in the capital is usually played in an arena in the Calle Iturbide, called the "Fronton Nacional." The favourite days for play are Saturdays and Sundays, and a good deal of money changes hands on the result. *Frontons* is really of Basque origin, and is a variety of *pelota*. It is played against a front wall (*fronton*) with a leather or wooden protector strapped to the wrist, or else a *clustira*, a sickle-shaped wicker-work "bat" about 3 ft. long. The

ball is caught in a narrow groove of this implement, from which it can be hurled with great force against the wall. The side that wins the toss has the privilege of first service, the object being to strike the wall within prescribed limits and see how far the ball will bounce backwards. The score is announced by a score-keeper called the *cantara*, who chants the tally in a quaint and amusing manner.

European Games.

Most of the popular European games have found a footing in Mexico of late years, and this is probably due in large measure to the Anglicisation or Americanisation of the country. Association football, even, has been taken up in Mexico city and, golf has won a wide popularity. A tournament is held annually at Mexico city, to which there journey practically all the players in the Republic, as well as many from the United States. Local players are pitted against those professionals regarding whom they have heard and read so much, and interest and enthusiasm run high. Bowling is also patronised by British and American people in Mexico.

The Jockey Club encourages racing at its track at Peraluillo, but its efforts have by no means met with success. It is strange in a country like Mexico, where horsemanship is of such vital importance, that this sport has encountered such lukewarm appreciation. A new track was in course of erection at the beginning of the Revolution; but under the present rather melancholy conditions, and the necessity for prudence and privacy on the part of English-speaking people, it is probably as yet unfinished and unopened.

Sport and Shooting.

Opinions differ regarding sport in Mexico, some regarding that country as a veritable sportsman's paradise, while others bewail a lack of game and excitement. This disparity of conviction arises in a great degree from the unequal sporting resources of the Republic, some vicinities displaying wonderful fields for the activity of the hunter, whilst others again are almost barren of possibilities for him.

The Mexicans themselves do not affect the hunting of big game, which is to be found principally in the Northern and Southern extremities of the country. In the North, the brown bear, grisly, and cinnamon are not numerous; but, occasionally, deer and antelope abound, and the mountain lion is frequent. In the *tierra caliente*, or hot lands, the jaguar is common as is the wild-cat; and further south, on the isthmus, the tapir—sole representative of the American elephants—is to be encountered.

Wild-fowl is most abundant, geese, swans, duck, and pelican swarming in some States, the lake districts attracting water-fowl of all sorts by the hundred thousand. Duck-shooting is a favourite sport, the birds being stalked from a canoe from the cover of the rushes which deeply fringe every Mexican lake. In the hills close to the east coast, pheasants are extremely numerous. There is no close time in Mexico owing to the regular breeding of the birds; no shooting licence is necessary, and guns and ammunition are permitted to enter the Republic duty free. Fishing, too—especially the gentle art of catching, or rather battling with, the gigantic tarpon, is pursued with great success—the tarpon fishing being accounted the finest in the world.

Motoring.

The gilded youth of Mexico city are reckless motorists, and the Governor of the Federal District found it necessary some years ago to introduce some specially strict legislation regarding speed-limit, and the allied delinquencies of the automobilist on account of the very large number of accidents. It required a lot of really rigorous police supervision to ensure that all cars should carry number-plates, the Mexicans objecting strongly to this by-law. Conviction frequently brought with it imprisonment without the option of a fine, and this sometimes for fairly long periods; and no proxies were permitted to save the "bacon" of the real offender, whatever his station

The Promenade.

Perhaps the favourite and most generally indulged-in amusement among the Mexican dwellers in cities is the afternoon or evening promenade, which is usually taken in the public square when the band is playing. Troops of sprightly and daintily-attired maidens and fashionably-dressed youths are wont to make this a place of rendezvous, and dark eyes flash greetings and signals as the gay crowd promenade to the strains of the orchestra. The Mexicans are extremely sensitive to the influence of music, and under the excitement which it produces are apt to forget or throw off that gravity of demeanour, that staid courtesy, which usually characterises them. There is an intensity of charm in the environment of a Mexican moonlight promenade. The flood of soft radiance, celestial and artificial; the suppressed chatter of the easy-moving crowd; the melodious orchestra; the arch and smiling countenances of the dark daughters of the old valley haunt the remembrance and long survive other and perhaps more serious recollections.

CHAPTER IX

THE PROVINCES AND LARGER TOWNS

MEXICO city is no more Mexico than Paris is France or Vienna is Austria. The provincial life of the country is, in its way, a varied one. Although there is a distinct Mexican national type, provincial types also abound, each fairly distinct from the other; and this is, perhaps, to be accounted for by the fact that the various races of Indians who have amalgamated with the Spanish population in Mexico's several States appear to be widely different in origin as well as in language. Let us take a purview of the Mexican provinces, beginning at the north with Chihuahua, that storm-centre and nursery of revolutions, and working our way southwards, in criss-cross fashion—jumping, as it were, from centre to centre on the map, and halting for a space at towns and localities where there is anything of notable interest only. Beginning, then, with Chihuahua, one of the largest States of the Union, and that to which the eyes of all those interested in Mexican affairs are turned at present, we find it but thinly populated and its great resources most imperfectly developed. American capital has been poured into Chihuahua, but the results so far have by no means justified the hopes of those who have invested their money in its mines and fields. A great part of Chihuahua is *tierra templada*, that is, temperate country, and very nearly cold in places, for some of it stands 7,000 ft. above the sea. It is cold in winter, but exceptionally warm in summer, and this heat is by no means improved by the pouring rainstorms which frequently visit it for days at a time. The town of Chihuahua itself is the very metropolis of dust at all seasons, and indeed the whole State is afflicted at times with regular siroccos of dust.

Of late years, mining has become one of the staple

A HACIENDA HOUSE

Photo by permission of the Anglo-American Petroleum Co., Ltd.

industries of this State; but, of course, during the revolutionary outbreak this industry has greatly languished. Chihuahua is first and foremost a cattle country; indeed, it is the great meat-raising district of the Mexican Republic, the surplus-sage going north across the border to the United States. Large ranches are the fashion in this State, and the number of animals on some of these enormous *haciendas* is equal to the population of a small manufacturing town. Some of Chihuahua's cattle kings rule stretches of territory populated by thousands of bullocks, on a scale as extensive as anything of the sort to be found in South America.

Sonora.

The State of Sonora, to the west of Chihuahua, is second to it in size and, because of its proximity to the border and its very considerable coast-line, is destined sooner or later to achieve great commercial importance. Like the country on the east coast, it slopes down from a height, until by the time one reaches the sea he finds himself in a tropical climate, where, strangely enough, the soil is almost entirely barren. The country suffers from a lack of rivers, and thus agriculture is in rather a backward condition. But mining flourishes, and the commercial capital, Guaymas, smelts much precious metal. Of course, the Revolution has been active in this State as well as in that which marches with it, and it may be said that public opinion here is rather anti-federal than otherwise. The Sonorans are, however, thrifty and law-abiding if well treated; but if roughly dealt with, as many of the mine hands have been by Yankee overseers and others, they become fiercely resentful and make nasty enemies. There is plenty of room in this State for teetotal effort; and Chinese coolies have introduced the more sordid types of vice, as they do wherever they go.

Coahuila, to the south-east of Chihuahua, is another large State, fertile agriculturally, wealthy minerally, and healthy climatically. It is not too much to state that the future of this State is assured because of its great natural resources. There

is but one thing that it is not rich in, and that is human population; but it is getting over this difficulty by attracting suitable immigrants from the United States and elsewhere. The pity of it is that revolutionary disturbances have put a temporary period to its mineral development. Silver and coal abound here, and as the State has been carefully fostered, so far as its resources are concerned, by a wise and politic Government, the work of reconstruction, which has already begun, should be no very prolonged or serious matter. Coahuila probably contains more silver ore than any other tract of similar extent in the world, but for the benefit of prospecting amateurs it will be as well to state that practically all claims are already "pegged out" and strongly held. Cattle-raising flourishes here also, especially as regards the Swiss breed, which seem to thrive in the high altitude; and pure agriculture is by no means neglected, the universal Mexican bean being raised in large quantities, as well as maize, wheat, and cotton. Wages in this State are high, and during the cotton-picking season an active labourer can make from a dollar (American) to a dollar and a half per day—"big money" for the Mexican *peon*. It cannot be said that the financial resources of the State are in the hands of native Mexicans, as most of its capital belongs to Americans, Germans, and Spaniards. The capital of the State is Saltillo, with about 30,000 inhabitants, which possesses some fine buildings, among others a beautiful cathedral, a fine theatre, and an imposing official residence for its governor. The Casino is one of those charming places common to the larger cities of Latin-America and the continent of Europe, where society meets in its leisure hours for reasonable amusement and pleasure—such a place as the British climate and British snobbery could never permit. The new town of Torreon has within a few years become one of the most important commercial and industrial centres in Mexico, and is a great rallying-place ot Americans.

Coahuila.

Durango is a State which possesses as many climates as it has altitudes, and from a scenic point of view it is perhaps the most beautiful in Mexico, presenting as it does wonderful vistas of mountain and lake country. Nowhere in Mexico are such magnificent flowers raised, and these are so varied—because of the differences in climate found in Durango—as to constitute an almost entire botanical museum. The mineral sources of Durango, too, are generous, and on its plains more than a million head of cattle are raised annually. The city of Durango itself is one of the oldest and most picturesque in Mexico, with regular streets and squares, and a wonderful Spanish State-house.

Durango.

Sinaloa, a Pacific State, has been to some extent neglected —cut off as it is from the rest of Mexico by a lofty range of mountains, which, however, contain great mineral wealth. Its valleys produce cotton in abundance, and its pastures thousands of cattle. Its scenery is somewhat severe and rugged, but the more hilly portions are heavily timbered, an advantage for a State lying near the seaboard. The climate is rainy in the higher districts, but agreeable nearer the coast. Mazatlan, the principal port, was on the verge of development when the Revolution broke out in all its fury, retarding progress here as in so many other places. Speculative American land-syndicates have wreaked some havoc in this State, aided to some extent by the neglect of its Government to safeguard new settlers.

Sinaloa.

Nuevo Léon is certainly the most important State in the Union next to Mexico itself. It is most happily situated, but unfortunately suffers from a rather trying climate. Its capital, Monterey, has a population of nearly 80,000 people, and is far more American than Mexican in type. It was founded so long ago as 1560, and is built on a plain surrounded by lofty, green mountains. The suburban quarter is attractive

Nuevo Léon.

and well laid out, but the climate is intensely warm; and were it not for good natural irrigation, the neighbourhood might have been a desert one. As it is, the soil is sandy and easily raised by the wind, so that dust-clouds—those pests of Northern Mexico—are by no means infrequent. Under American enterprise, the town has grown apace as an iron-smelting centre, and brick factories flourish here. The price of land around Monterey is fairly high, and in the last twenty years has appreciated by nearly thirty times its original value, because of its appraisement for building and not for agricultural purposes. The town is entirely modern in plan; and its water supply, telephone system, and other municipal advantages, which were only installed within recent years, have greatly added to its amenity as a residential centre. As in so many Mexican States, mining is the industry round which most popular interest centres in this locality, though not necessarily the most profitable one. The Monterey Mining, Smelting, and Refining Company is a sound concern, paying 7 per cent. with great regularity.

The labour question here is in an unsatisfactory condition, owing to the lack of population. Good workmen can earn good wages in this State, mechanics of all kinds, railwaymen, bricklayers, and masons being in great request. The condition of the poorer classes—the unskilled labourers—is rather a dreadful one, and there is a real housing problem in Monterey. The people of this State are by no means active, and have won unenviable notoriety by means of their proneness to rebellion. They are hot-tempered, too, and somewhat quick with the knife. General Reyes, the Governor of Nuevo Léon, was formerly Minister of War and Marine, and was unfortunately killed in the course of the Revolution at the age of 66. He was a truly patriotic man, and a brave and skilful soldier.

The State of San Luis Potosi is another centre of mineral wealth, its silver mines having been known of old to the ancient Mexicans. Indeed, it was named by the Spaniards after

the famous silver-bearing country of Potosi in Peru. It has a population to-day of over half a million, a delightfully mild climate, mountainous scenery in parts, and it is well-watered by several large rivers. Agriculture is in a high state of advancement, the sugar-cane and the maguey both yielding large returns, as do the native textile plants, the crops of which have a high annual value. But here, as elsewhere in the North, the unremitting search for the precious metal has caused agriculturists to be content with second place. The city of San Luis, its capital, is kept spotlessly clean, a great deal of municipal attention being paid to sanitary affairs. In no Mexican town do the natives appear so prosperous or so well-dressed. A dry climate demands a better water supply than the place has at present; and here it may be stated that in most Mexican towns the consumer of *aqua pura* must purchase it by the jar, and either send one of his servants for it to a drinking-fountain or else convey it home himself. San Luis is a manufacturing centre of some importance, and is very advanced in popular education.

San Luis Potosi.

Zacatecas has a climate unfavourable to agriculture, and bare and sterile scenery reminiscent of Spain; but it makes up for these deficiencies in its vast mineral wealth. Its commercial trade, taken on an annual basis, is very large—nearly £5,000,000 —of which, perhaps, one-third is export and about as much import. This State has directed an unrelenting crusade against the *pulque* habit and, principally to assist in the eradication of this evil, it has instituted a really wonderful educational system. In Zacatecas, the capital, you can be trained as a lawyer, a doctor, or an engineer; and if you show any special ability or, indeed, give the State the least excuse for doing so, it will pack you off to Mexico city with a scholarship in your pocket. Such a community is worthy the respect of all men. Some very hard things have of late been said about Mexican education in American newspapers,

Zacatecas.

and it has even been stated that the governor of a certain Mexican State put the money voted for education within the bounds of that State to his own purposes. It is impossible at the present time to verify or deny such a statement, but it is possible to deny other assertions that Mexican education as a whole is being starved at the present time. As has been said before, the educational instinct is strong within the Mexican breast, and to attempt to brand this people as retrograde in letters or erudition is merely absurd. Indeed, the average Mexican of the better class has a much higher appreciation of all the things that really matter and that tend to make life beautiful than the commercial-minded American can ever attain to. Idealism was the cause of the present Revolution, and idealism will bring it to a happy issue. Aguas Calientes is one of the smallest States in Mexico, but it is well endowed by Nature, and closely cultivated by a thrifty and hard-working population. Foreigners abound here, and so do silver mines. True to its name ("Hot Waters"), this State possesses many natural springs, the principal of which are situated in the capital. One can see the women washing their clothes in these, and many public baths throughout the city draw their supplies therefrom. The town is a finely-built place, with a large industrial population; and as the State is practically in the centre of Mexico, it naturally figures as an important commercial centre. It is well served by the Central Railway, and its trade may be estimated at about £1,500,000 per annum. The policy of this State has been progressive, education is good, and liberal grants are made by the local government in aid of it. The city of Aguas Calientes, it may be remarked, is one of the most interesting in Mexico, and possesses several fine old churches.

Jalisco, with a population of nearly a million and a half, is one of the most important States in Mexico; indeed, it is not too much to say that in this respect it comes next to the State of Mexico itself. In some ways it may be said to be the

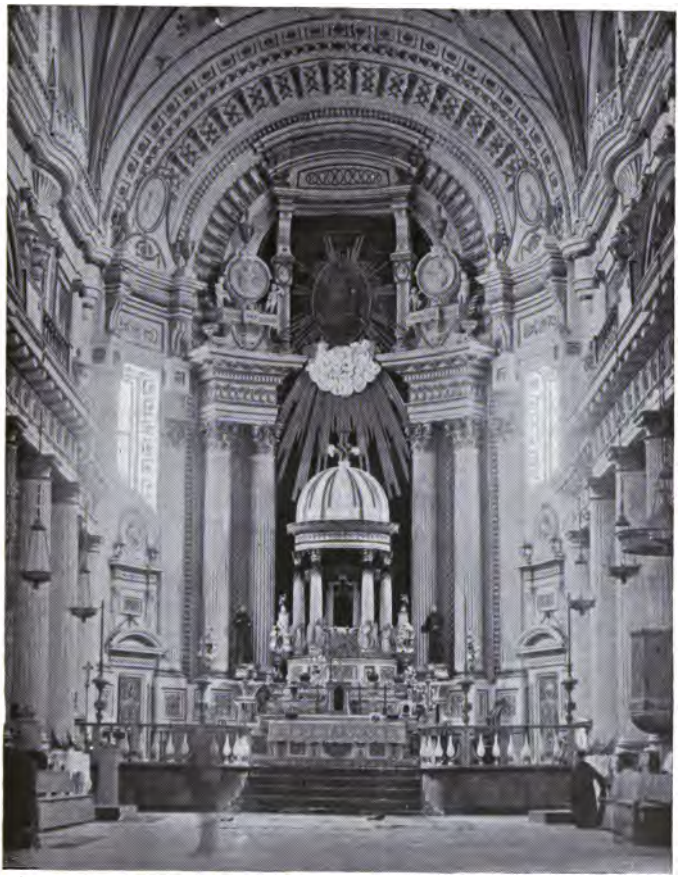

Photo by *Underwood & Underwood*

CATHEDRAL, AGUAS CALIENTES

microcosm of Mexico, a little Mexico, containing something of everything truly Mexican. Thus, in parts, it is mountainous and even volcanic; in others, it is agricultural and well watered; it embraces a wide variety of climates; cattle-raising is carried on with advantage and on a large scale; the cotton manufactory is on a firm basis; and last, but not least, the mining industry is one of the most important in the Republic. Amidst all these natural resources, one is surprised to find the serious handicap of a backward railway system; but had it not been for recent conditions, this would have been rectified, and doubtless will be when the proper time arrives. The principal city of this State is Guadalajara, a go-ahead community with modern ideas regarding sanitation and education. Some of its streets and suburbs are remarkable for their architecture, and many of its residences are striking in their individuality and outward beauty. There is a most efficient system of police, who, by the way, have a very moderate stipend—about 15s. per week. The inhabitants are pleasure-loving, and innocent amusements of all kinds are greatly in vogue. Club-life is extremely popular; and as most of the upper classes are well endowed with this world's goods, they can exercise their penchant for amusement. Bright hues preponderate in the native dress, and the whole place presents a vivid picture of colour.

Jalisco.

Guanajuato is famous for its silver and gold mines, and, commercially speaking, is one of the most active and important States in the Republic. Parts of it are very mountainous, while others consist of fertile plains, well watered and rich in pasturage. Indeed, Guanajuato is, perhaps, the best irrigated State in Mexico. Its trade amounts to nearly £15,000,000 per annum, and its population is over 1,000,000. The Bajio district is celebrated for its large production of cereals. Cheap electrical power is now available in nearly all parts of the State; and as irrigation can be assisted thereby,

Guanajuato.

and good ranches and farms can be purchased at reasonable prices, it is one of the best States to which the prospective emigrant could betake himself. The system of railway communication in Guanajuato is an excellent one and, before the Revolution, was growing yearly; the Mexican Central and the Mexican National lines both traversing it. The city of Guanajuato, with a population of about 80,000, has mediaeval as well as modern features. Some of the larger buildings, such as the law courts and the Hall of Congress, the theatre, and the State College, are very imposing. The town straggles up the sides of a valley, and this position gives it a somewhat terraced appearance. Some of the residences are enclosed in most beautiful gardens and have a really picturesque appearance, embowered as they are among trees and semi-tropical plants. The inhabitants, or at least the foreign colony, are nearly all well-to-do, and consist for the most part of Americans, Britons, Germans, and French.

The city of Léon, which has a population similar to that of Guanajuato, is a manufacturing place and the centre of a thriving agricultural district. There are gold and silver mines in the vicinity, and the woollen and cotton manufactures give employment to large numbers of hands. The goods turned out are for the most part Mexican *zarapes*, and blankets and the *rebozos* worn by the women, which are usually woven in bright hues. Wages are good for Mexico, and average about 4s. a day. Some of the bright patterns which make their appearance in these national garments cannot be woven by machinery, but are still made on the old wooden looms; and, as in old *Thrums*, so delightfully depicted by Mr. J. M. Barrie, each cottage has its loom, or perhaps the inmates are leather-workers or tailors.

Colima.

Colima is a Pacific Coast State and the second smallest in the Republic. Its population is about 80,000, and it lies for the most part on the western slopes of the Sierra Madre. The principal sources of revenue are agriculture and stock-raising,

and sugar, maize, coffee, and cotton are cultivated. The mineral wealth of this State has not as yet been properly exploited. A valuable lumber industry exists, and there is a considerable salt industry. But this territory has been rather neglected because of the lack of railway facilities and, perhaps, through its distance from the centre of the country. Scenically it is one of the most impressive districts in Mexico; but its climate is almost tropical in parts, and dust and rain-storms rather handicap it for residential purposes. But the soil is extremely fertile, and the agriculturist in Colima may rely on reaping two or three crops a year without a great deal of trouble. The remoteness from which it has long suffered will pass away with the proper installation of railway facilities, and doubtless its natural resources will rapidly be opened up when this desirable consummation takes place. Colima, the capital, has a population of about 25,000 and has various local industries, its chief activities being the export of rice, coffee, rubber, and cabinet woods.

Hidalgo.

The State of Hidalgo has nearly 75,000 inhabitants and, like most Mexican States, has a large area of mountainous region. Its mining resources can only be described as immense; and its coffee, sugar, cotton, and tobacco plantations are rich and numerous. Perhaps nowhere in Mexico is there so much wealth per head of the population as in Hidalgo. Large deposits of iron are mined in some vicinities, and this is worked into bars and castings and disposed of to other States.

Pachuca, the capital, has a population of about 40,000, and is one of the oldest towns in Mexico, with a long history behind it and some really fine Spanish architecture. Some of the churches and the Government palace are particularly noteworthy. It was here that Medina discovered the process of reducing silver ores with quicksilver in 1587, and his old *hacienda* is still to be seen. American capital is behind most ventures in Pachuca, and has, of course, suffered

considerably from the recent unsettled conditions prevalent there.

Michoacan.

The State of Michoacan has a Pacific coast-line. Its population is about 1,000,000. Part of it is plateau country, but the Southern portion is broken up into fertile valleys. That district of it which slopes to the Pacific is as yet undeveloped, and agriculture as a whole is rather circumscribed within its boundaries. The mining industry is important, and the famous silver mine of Dos Estrellas, situated near the boundary line with the State of Mexico, has one of the largest outputs in the world. A favourite place of resort in Michoacan is the Lake of Chapala, which attracts many foreign visitors and residents, and which has recently been considerably altered in its general appearance as the result of a severe earthquake. Michoacan is a cattle-raising State, and the annual value of its live stock is nearly £3,000,000. A great railway undertaking was in course of construction in this State prior to the revolutionary epoch, but how the venture stands at the present time one has small means of discovering.

Morelia, with a population of 40,000, is the capital of Michoacan, and was named after Morelos, the priest-patriot of Mexico, who was originally a follower of Hidalgo. It is rather a humdrum town, but has decided attractions as a place of residence, as it has delightfully clean streets, beautiful parks, and wonderful churches. It is typically a Spanish-colonial city. The houses are built of large blocks of stone, with enormous carved doorways, and now command extremely low rents. It is, indeed, a " Sleepy Hollow," and the only products of manufacture are silk shawls, a limited amount of cotton goods, palm hats, lace, and embroideries. The cathedral is one of the finest specimens of Spanish Renaissance church architecture in Mexico, and possesses an exquisite onyx font and silver doors to the shrines of its chapels. The inhabitants are intensely musical, and annual band-competitions draw thousands of interested listeners, the best

band being sent to the city of Mexico to compete with similar organisations from other States. Morelia, like the State of which it is a capital, is a stronghold of clericalism and conservatism, and here the Church has instituted numerous schools in opposition to the State colleges. But Morelia has within its bounds the oldest collegiate institution in Mexico, that of San Nicolas de Hidalgo, founded at Patzcuaro by Bishop Quiroga in 1540, and transferred to Morelia, which was then known as Valladolid, a few years later.

Morelos.

Morelos, a small but wealthy State, with a population of 162,000, lies on the southern slope of the great Mexican plateau. Within its boundaries are to be found some of the highest mountain peaks in Mexico, and for so small a territory it possesses a wide range of climate. But it is well cultivated and irrigated, and is, indeed, one of the most flourishing agricultural States of Mexico. As a mining district, however, it has been almost entirely neglected, and its real wealth lies in sugar and molasses. The people are contented and, if wages are not high, neither are the prices of the necessaries of life. Some of the mestizos of this State are extremely artistic; and the pottery of San Antonio, a suburb of Cuernavaca, is most highly finished and rich in colour. Cuernavaca itself is one of the most romantic towns in Mexico, surrounded as it is by mountains and occupying a site where flowers blossom in abundance. Cortés built himself a residence in this old city, but this is not the only historical connection it can boast, for the unfortunate Emperor Maximilian, attracted by its beautiful situation, often retired there to his cottage of Olindo, which is almost unchanged from the day on which he quitted it. Near at hand are the ruins of Xochicalco, among the best examples of a Mexican *teocalli* which still exists. On its sides can be seen representations of the feathered serpent divinity, Quetzalcoatl, but unfortunately these have been much defaced. Near this place, too, is Cortés's sugar *hacienda* and other buildings of note.

The State of Guerrero is in a somewhat backward condition, and is populated largely by Indians and Mestizos, who number about 500,000. These are, for the most part, of a very ignorant and degraded type. The resources of the State, however, are almost unequalled; and it has a port, Acapulco, which should greatly assist in its development if more railway lines than the present single one converged upon it. It is mountainous, with a low coastal plain, the hinterland being cut up into narrow valleys, rich with timber but difficult of penetration. The coastal zone is hot, and life can be supported much better by Europeans in the *tierras templadas* of the mountain region. Coffee, cotton, tobacco, and cereals can be grown, but mining is undeveloped. However, the State is scarcely a white man's country, at least not until it is freed from the malarial conditions which at present exist near the coast. Opals of great beauty are mined at Guerrero, as well as gold and silver. The unfortunate circumstance connected with this State is that it is to a great extent cut off by the Sierras Madre from the rest of Mexico. Many schemes have been formed to connect it by rail with the interior of the country, but the topographical difficulties in the way are enormous, and it does not look as if they would be readily overcome. The country has other drawbacks, for the excitements of earthquake are on occasion added to those lesser annoyances which afflict all Europeans in the hot lands of Mexico—the tarantula, the mosquito, the centipede, and the scorpion.

Guerrero.

Puebla is for the most part populated by civilised Indians, who number rather more than 1,000,000 souls. This State possesses some of the wildest and most magnificent mountain scenery in the Republic, for here the far-famed Orizaba, Popocatepetl ("Smoking Mountain"), and Ixtaccihuatl ("White Woman") raise their snow-covered summits to the turquoise sky. The climate is a temperate and healthy one, with an abundant

Puebla.

Photo by *Underwood & Underwood*

CATHEDRAL, PUEBLA

rainfall, which greatly assists agricultural operations, here the staple of existence. In no State in Mexico, perhaps, are the conditions of ancient Aztec life so closely presented, for here, amid a teeming native population, we find the soil as carefully and lovingly tilled by hand as it was in the days of the Aztec emperors. Coffee, cereals, sugar-cane, and fruits, to say nothing of the inevitable *pulque*, are cultivated in Puebla, all of a very high standard. Manufacturing is carried on with great briskness because of the cheapness of labour, and the cotton factories of Puebla are by far the most numerous in the Republic. But the State is not to any great extent a cotton-growing one, and imports most of its raw material. Onyx and marble are also quarried in Puebla. Puebla de los Angeles, the capital, situated on a great, open plain, has a population of nearly 100,000, and is one of the handsomest and most regularly built cities in Mexico. Churches abound, and their towers are to be seen rising on every hand, glittering with coloured tiles or gold leaf. The cathedral is certainly one of the finest in the world, and certainly the finest in Latin-America. The interior is superb, the exterior somewhat unequal in design. The building was begun in 1552, and took nearly a century to complete. The Teatro Principal, built in 1790, is said to be the oldest existing theatre in the American continent. Puebla is, indeed, one of the most striking cities in Mexico from an artistic point of view. Its art galleries, libraries, and myriad treasures are as interesting as its history, for it was here that Diaz swept the French army before him in headlong rout, and here that Iturbide made his triumphal entry after a stubborn siege, and the marks of French and Mexican bullets may still be seen on its buildings.

Oaxaca.

Oaxaca is certainly one of the most wealthy mining districts of Mexico. Indeed, its celebrity in this respect is world-wide. It has a population of about 1,000,000, and its scenery is probably unrivalled on the American continent. The Sierra Madre

mountain range crosses the State, and the valleys which lie between its peaks are of surpassing beauty and fertility. The climate is sub-tropical and healthy, with a moderate rainfall, and agriculture is extensively engaged in. The Indian races of Oaxaca, the Zapotecs and Mixtecs, the descendants of those who built ruined Mitla, still form the greater part of the population, and they are greatly in demand throughout the Republic as clerks and schoolmasters, and because of their intelligence generally. Railway communication is scarcely what it should be, but before the Revolution this want was being surely but slowly met. The city of Oaxaca is typically Spanish and rather backward. It was originally an Aztec military post, called Huaxyacac, and was founded in 1486, according to native tradition. The whole valley of Oaxaca was settled upon Cortés by the Spanish crown, in recognition of his great services, and he was also given the title of Marquis del Valle de Oaxaca. The city has had a chequered history, and has produced many great figures in Mexican life, notably Benito Juarez and Porfirio Diaz, the two most celebrated Presidents who ever directed the affairs of the Mexican Republic. The population is about 35,000, mostly Indian.

Vera Cruz.

It was in the State of Vera Cruz that the Spaniards made their first landing in Mexico, and it has thus always had a certain amount of sentimental interest for their descendants. Here it was that Cortés first unsheathed the sword of conquest for Emperor and Holy Catholic Church, and here it was that he received that kindness from the natives which in his fierce fanaticism he so grossly abused. The State of Vera Cruz is a narrow strip of land, tropical near the sea and rising somewhat abruptly to the summits of the Sierra Madre mountains. Its picturesqueness is unquestionable, and it contains several high mountain peaks, among others that of Orizaba, on the Puebla border. The valleys between these peaks are fertile in the extreme, and gave the early Spaniards a very high

Photo by *Underwood & Underwood*

GENERAL VIEW OF VERA CRUZ AND GULF OF MEXICO

opinion of the richness of the whole country. Stock-raising is the principal industry, and has an annual value of nearly £3,000,000. It is said that the pasturage in Vera Cruz is perhaps the finest in the world, and the animals raised there are of a superb strain. The town of Vera Cruz is the largest port in Mexico. Works which record travel in Mexico a generation ago speak of it as a wretched place, full of slums and *pulque* shops; but if the travellers who then decried it were to revisit it and behold it as it now is—an up-to-date and thoroughly equipped port, from whose harbours hundreds of great ships carry the produce of wealthy Mexico—they would undoubtedly receive a surprise. It is not, however, a suitable place to reside in; and in this respect it has not changed much within the last century, the prime reason for this being that it is situated in the hot lands and is thus regarded as unhealthy by Europeans, who, on landing, usually catch the first train for Mexico city. But Vera Cruz city is by no means so fever-ridden as it once was, and as a matter of fact, its death-rate is less than that of the capital. Phthisis is a far more common scourge in Vera Cruz than "Yellow Jack," and no wonder, for parts of the place are squalid to a degree. Jalapa, the capital of the State, is a well-built, modern city, with clean, wide streets and handsome buildings. Orizaba is an attractive holiday resort, and was frequently patronised by Maximilian.

Campeché.

Campeché, one of the most luxuriant and verdant States in the Union, is, unfortunately, the most unhealthy of all, for within her borders there lurk those terrible tropical fevers so fatal to the European. This State comprises the western part of the peninsula of Yucatan, and is named after the *Campeché*, or logwood, its principal product. Rare woods, mahogany, palms, and dyewoods are exported, and the labour which fells these and brings them to the coast is almost exclusively Indian. There are practically no other means of communication than those afforded by the rivers

and lakes of the country, roads being few and agriculture in a most backward state. The population is about 90,000; and the capital, Campeché, built on the site of an older native town, is reminiscent in its fine old buildings of the prosperous times when it possessed the entire trade of Yucatan, which has now gone to Progreso, the port of Merida.

Chiapas, for the most part, still awaits development. It has a varied climate and is fertile, and its people are intelligent and peace-loving. There are indications of rich mineral deposits, but railway communication is, as elsewhere in Mexico, sadly lacking. The cattle trade is in a flourishing condition, and coffee is grown to great advantage in the district of Soconusco. This last-named vicinity is one of the classic countries of native lore, and it is to its people that the collector of Mexican traditions must address himself if he desires to discover a great deal that he cannot glean from the Indians of the more northerly States, for here ancient custom and folk-usage linger, and there are suspicions that in certain remote centres the ancient religion of the country is still current. In Chiapas are situated the marvellous ruins of Palenque, the most wonderful productions of aboriginal architecture on the continent of America.

Chiapas.

Provincial Mexico is considerably older than provincial America, and is, therefore, more highly specialised in type. Local feeling and local pride are strong, and State patriotism is in some places even more powerful than national patriotism. There is, again, a very wide difference between the peoples of the North and the inhabitants of the isthmian territories; but that there is a Mexican type, a distinct Mexican people, can in no way be denied, and that this race is trending to homogeneity of ideal, if not of ethnic type, is also undoubted.

CHAPTER X

RANCHING MEXICO

UNTIL the middle of last century, agriculture in Mexico was in a very backward state indeed, and in many of the more out-of-the-way neighbourhoods still remains as it was at the time of the Conquest—indeed as it was long before the Conquest. In ancient Mexico, agriculture was greatly venerated. Most of the deities connected with it were feminine, and shared in those terrible and sanguinary festivals which the gods of war and similar divinities seemed to find necessary to their well-being. This connection of agriculture with religion made it almost a sacred thing, but since the time of Cortés the tilling of the soil has taken second place to mining. Other causes, too, exist to account for its backwardness. The Mexican *peon* adheres lovingly to his primitive methods; and the general character of the country, which is mountainous and rugged for the most part, is by no means favourable to agricultural pursuits. Internal communication, too, hampered the tiller of the soil in his efforts to introduce his produce to suitable markets; and, lastly, the aridity of many Mexican neighbourhoods has rendered their cultivation impossible until suitable irrigation is introduced.

But all these difficulties the Department of Fomento, for the encouragement of internal enterprises, has attacked with excellent results: for not only has it undertaken the technical education of the *peon*, but it has practically assisted him by distributing among his class the necessities of modern agricultural endeavour. A great deal of Mexican agricultural land, however, is occupied by large holdings, and especially is this the case in the South, in Oaxaca and Soconusco, where coffee-growing is the principal industry. The other staples of agriculture in Mexico are tobacco, sugar, cotton, and

maize; and in the South and in Yucatan, hennequen and other fibre-producing plants.

Mexico produces a very superior grade of coffee. Besides those already mentioned, the chief coffee-growing districts are in Vera Cruz, Morelos, and San Luis Potosi. Colima, too, is famous for its coffee, the flavour of which is exceptionally fine. It has been stated more than once by responsible authorities that a clear profit of 75 per cent. can be made on coffee-growing in Mexico. One of the great difficulties that the coffee-grower has to contend with is the shortness of labour, for, as elsewhere, the Mexican *peon* prefers to seek his fortune in the towns and is rapidly forsaking the country, his place being gradually taken by Japanese and Chinese coolies. As some indication of the large export coffee trade that Mexico does, it may serve to mention that she sends nearly 40,000,000 lb. of coffee to the United States every year.

The cocoa plant is indigenous to Mexico, and is nowadays being exploited in Europe in the form of Mexican chocolate to compete with the British and Swiss makes. The plant was well known to the ancient Mexicans, who, by the way, did *not* call it, or rather the beverage made from it, "chocolatl," as Prescott and other writers have affirmed. In ancient times, the natives mixed it with maize-flour and honey, and drank it cold. The State of Tabasco is the principal cocoa-growing centre.

So much has been written regarding the barbarities of the hennequen plantations in Yucatan, that I have confined my remarks as to the iniquities of the system to the chapter on "The Revolution," with which they are more or less intimately connected. Hennequen, like pita and ixtle, is a fibrous plant of considerable commercial value. It will not do to blame the United States or even American investors for the wickednesses connected with *this* particular industry, for Yucatan has an absolute monopoly in the trade, and the capital invested in it is practically all Yucatec. The merchants of

Hennequen.

Photo by *Underwood & Underwood*

DRYING COFFEE

Yucatan, perhaps the most polished traders in the world, reside for the most part at Merida, the capital of the province, and leave the conduct of their estates to *major-domos* and overseers; and if accounts reach them regarding cruelties perpetrated by these brutes upon the helpless Indians who labour on their estates, they certainly do not take much notice of them. Why, indeed, should a mere Indian come between the wind and their nobility? They seem to forget that the men of the race they now enslave were once lords of the soil themselves and the most cultivated people on the American continent, having a civilisation beside which the shabby-gentility of upstart Merida is a very tinsel affair indeed. I never encounter the phrase "Viva Mexico!" but I mutter to myself "Viva los Indios!" But to return to the facts and figures of the hennequen trade, nearly £30,000,000 worth of hennequen has been exported since 1887, and the annual amount netted from its shipment abroad averages between £2,000,000 and £3,000,000 a year. Yucatan is, of course, a poor country, waterless and almost desert in places, and it is pleaded that hennequen is its only industry. Not so, for there is a much more important traffic —the traffic in bodies and souls. Sufficient has been said elsewhere regarding the Mexican's love of fruit-cultivation, but it may be as well to state that within recent years several large companies have been promoted with the object of growing fruit on a large scale within the Republic. Thus bananas, oranges, grapes, nuts, figs, and pineapples are extensively grown. But Mexican fruit, though decidedly luscious in appearance, has but little or no flavour in some districts. In others, however, it is all that can be desired, and luckily the desirable variety is much more plentiful.

Rubber.

After the example of the late rubber boom, writers on the subject must observe a proper economy of language in respect to this variable vegetable, if such it can be called with propriety; and I am not going to say anything here which will make the

reader hurry to his broker. If Mexican rubber is grown under proper supervision, it is as good as any other variety; but how many Mexican rubber companies are paying dividends? The ridiculous boom some years ago definitely injured the cause of rubber in Mexico, as it did elsewhere. Let the prospective investor bear in mind that the price of land suitable for the growing of rubber is invariably high, and when he reads ninety-nine out of a hundred prospectuses his common sense will do the rest; also let him beware of rubber companies whose headquarters are in the United States. By this, I do not for a moment intend to suggest that American company promoters are any more dishonourable than other company promoters, but I do maintain that they have greater chances of being dishonourable in Mexican affairs than those of any other country. Americans are fond of enlarging upon the responsibility they feel with regard to the Republics of Latin-America, and the best manner in which they can impress the world that this feeling of responsibility is genuine is by playing the game in commerce as well as in diplomacy.

Cattle Raising.

The principal cattle-raising districts are in the North, which has been the scene of the greatest revolutionary disturbances. Within the last twenty years, settlement by British and American stock-raisers has been frequent, and that the former make by far the best managers is shown by their brilliant record in the Argentine, which country they have practically "made." Mexican cattle-raising under Mexican native auspices is a shabby affair enough, resulting in poor beasts of light weight and unsatisfactory strain generally. There is, perhaps, no industry to which the Northern provinces are more naturally suited than that of cattle-raising. Yet neglect and, perhaps, lack of native common sense have greatly retarded progress. The native products for the fattening of cattle are, for example, nearly all exported, and the animals have often to be content with inferior grass instead of the

cotton-seed meal which finds its way to the United States and Europe. It is as if Great Britain were to export all her coal and retain none for home consumption. Cotton-seed meal commands a price. "Well," argues the Mexican, "what more natural than to dispose of it?" Of course, logic of this description is unanswerable If the *haciendado* cannot see that this cotton-seed may be transmuted into good sound beef which he can sell at, let us say, ten times the price, that is his affair.

The Federal Government has certainly little to reproach itself with, for in the hope of improving the breed it has imported the finest cattle procurable from England and the United States; and here it may be put on record that the Mexican farmer owes a great deal more, perhaps, to his Government than the farmer of any other country in the world. Bad as the Diaz *régime* was in many ways, this charge cannot be laid to its door that it was neglectful of the interests of the *haciendado*. If he is not now on the average a flourishing individual, it is decidedly no one's fault but his own. In the course of years it is almost certain that he will find himself replaced by the American cattle-raiser, and he will have himself to blame. Strangely enough, however, he has not neglected sheep and goats in the same way as he has neglected the larger cattle. The quality of these, however, is by no means of the first class. Disease is fearfully rife among them; but when one thinks of the ridiculous price of upkeep per head (say, 6d. per annum), something can be allowed for wastage. Such wastage could, in any case be checked by a little more vigilant supervision, which is too often lacking; and many animals are destroyed which could easily be saved by the introduction of proper conservative and sanitary methods. The wool yielded by native breeds is, for the most part, poor and scanty, but the introduction of merino rams has to some extent improved the native stock.

A smart Yankee once asked a Mexican *haciendado*, "How

is a Mexican farm run ? " and before the rather astonished son of the soil could reply to the question, another *Gringo* replied: " Sir, Mexican farms ain't *run ;* they are *walked.*" There is, indeed, no running about the business, or, if there is any, they run themselves. In places, one encounters the queerest mixture of the modern and the prehistoric. On one hand can be seen the most up-to-date American agricultural machinery and, on the other, grain winnowed by being tossed into the air or trodden under foot by mules. The man who goes through Mexico hoping to sell agricultural machinery to the natives may, indeed, dispose of some. Watches have been worn by the King of the Cannibal Islands, but as personal ornaments, not as chronometers, and it is precisely as toys that most Mexican farmers buy these things. Should a reaping machine get out of order, it is a hundred to one that it will remain so, and that it will be cast on one side and neglected, perhaps left standing in the middle of a field. Such a sight is sufficient to make the Anglo-Saxon weep, if he ever does weep; but it will draw not the slightest comment from the average Mexican, who would probably observe that the red paint with which it was covered lent a bright note to the rather sombre landscape of the *tierras templadas.*

The Mexican native plough is a wooden affair, with a small iron share designed to scratch the earth to the depths of about a finger-length. Many heavily-shod footballers make a more respectable furrow every time they fall. It takes a couple of men to manage this archaic instrument, and it is dragged by as many oxen as could pull a South African wagon. The Mexican cart used in farming work might be suitable for use in the moon, where the specific gravity of objects dwindles to one-third of its terrestrial complement. It has two wheels, which are perhaps a little more suited to locomotion on a rough highway than the runners of a sleigh, and which seem to have a marked affinity for mud and ruts. There are lighter wagons for use as conveyances; and Charnay, the French explorer, gives a vivid description in

Photo by *Underwood & Underwood*

PASTORAL SCENE NEAR CHAPULTEPEC

his
Se
m
ce
fi
be
m
pe

h
a
c
s
e
l
t

his polite and graceful manner of a ride in one of these. Several times did he warn the driver against recklessness, until at last, becoming alarmed, he lapsed from his usual courteous speech and spoke to him with some warmth. The effect was electric, for the driver, in the belief that he had been chidden for not going fast enough, whipped up his mules and deposited the eminent scientist in the nastiest possible part of a ditch.

The true Mexican *haciendado* is, generally speaking, a most hospitable fellow, cheerful, if somewhat reserved, but manly and pleasant-mannered. In the old days, when feudal customs ruled agricultural Mexico, he was inclined to be somewhat of a despot, and had almost powers of pit and gallows over the *peons* in his service, who belonged to the land quite as much as did the serf in England in Anglo-Saxon times, or the *moujik* in Holy Russia. But too often the Mexican farm or estate suffers from the evils of absenteeism, as does many an estate in Ireland or Scotland, aye, in England itself, for that matter. Like all Latin-Americans, the wealthy Mexican regards Paris as his paradise; and you have probably a much better chance of meeting him there than on his native heath, just as you have a better opportunity of finding the Scottish nobleman, who prides himself on his Caledonian descent, in London. Strange that the landowner cannot recognise the high privilege of territorial possession! Better, surely, to be "King in Kippen" than to be one of a thousand in any metropolis.

The average Mexican *hacienda* has, usually, its purely agricultural and its cattle-raising sides, the latter of which is generally the more important. There is usually a clever sub-division of the beasts according to different colours, a practice which greatly facilitates identification. This, of course, applies to large *haciendas* only. The staff of a Mexican ranch bears a close resemblance to that of a travelling circus, the cowboys being arrayed in brightly-coloured shirts and leathern trousers, plentifully decorated

with buttons. There may be anything from 1,000 to 10,000 beasts on such a run, and the staff varies in numbers accordingly. There are certainly no more expert horsemen in the world, and they have to work fairly hard for wonderfully small wages, for, besides food, they are lucky if they get 4s. a week. The *major-domo*, or head of the staff, usually earns as much again, and the hours worked at for these wages are generally from sunrise to sunset. It is inspiring to think that the new Provisional Government of Mexico is honestly doing its best to improve the conditions of life of these men, for it was undoubtedly the system of *peonage*—call it slavery, if you like—which caused the brooding sense of wrong which precipitated the Revolution. It is no excuse to argue that labour is cheap in Mexico because of the poverty of the land. The land is not poor, neither are the *haciendados*. One cannot support life in Paris on an impoverished estate.

CHAPTER XI

MINING AND COMMERCIAL MEXICO

MINING is by far the most important industry in the Mexican Republic, and vast sums have been expended upon the opening up of territories which seemed to offer the probability of a rich harvest in precious metals. It is estimated that nearly £13,000,000 has been sunk in capital in gold-, silver-, and copper-bearing property.

The Spanish *conquistadores*, eager for gold, merely followed the primitive methods of the Aztecs in their mining operations. But, later, mining was undertaken more intelligently. It was found that the Northern territories of "New Spain" were richer in gold and silver than the Southern. But only the richest ores could as yet be treated, so backward was mining science. In 1548 the famous silver lodes of Zacatecas and San Luis Potosi were discovered, and, later, those of Pachuca and Guanajuato. In 1557 a miner of Pachuca, one Bartolome de Medina, discovered the amalgamation process of extracting gold and silver with the aid of quicksilver, an invention of vast importance to the industry of mining. Bodies of ore which before had been regarded as not worth the trouble of working were speedily developed, and within five years Zacatecas alone had thirty-five reduction works. The most remarkable progress in gold and silver mining occurred during the latter half of the eighteenth century, under the auspices of a board formed by representative miners for mutual aid and protection, and authorised to maintain its own bank, college, and tribunal, the last with privileges almost as exclusive as those of the Army and clergy. The consequence was a large increase of production, reaching at the beginning of the present century an average of £5,000,000 a year. To this a certain percentage must be

added for bullion wrought into jewellery, and for that which was not included in the official returns. These results were due, not only to the influence of the Mining Board, but to a reduction in the price of quicksilver, and to a more liberal colonial policy on the part of the home governments. The mining region of New Spain covered, in 1800, an area of about 12,225 sq. leagues, and was divided into thirty-seven departments, with about 500 sub-divisions, containing approximately 3,000 mines.

The most prominent districts were those of Guanajuato, Catórce (in San Luis Potosi), and Zacatecas, all of them situated between latitudes 21° and 24°. The first was discovered in the middle of the sixteenth century by muleteers employed on the route between Zacatecas and Mexico. Official returns give the aggregate product from 1701 to 1809 at 37,290,617 marks of silver and 88,184 marks of gold, valued at £6,380,110. A single vein named the Valenciana yielded in less than five years about £3,000,000, and in 1791 as much silver as all the mines of Peru.

Even these results were eclipsed by the veins in the Catorce district, discovered in 1773, and worked with success since 1778. One mine alone, belonging to a priest named Flores, yielded during the first year £300,000. The product of a whole district from 1778 to 1810 was estimated at £1,000,000 a year; and the total output of the entire *intendencia* of San Luis Potosi, from 1556 to 1789, at 92,736,294 marks of silver, representing £158,000,000. Other mines in this region also yielded enormously, giving rise to the belief that they were practically inexhaustible.

A similar impression prevailed concerning the district of Zacatecas, which, since its discovery in the middle of the sixteenth century, had always offered a vast field for enterprise. That it was not unfounded is evident from the fact that for the 180 years ending with 1732 the total product was estimated at £160,000,000. The principal vein, the Veta Grande, produced in eighteen years from 1790 to 1808,

£2,250,000. Even more successful for a time were operations in the district of Sombrerete, where the celebrated Veta Negra mine produced within six months more than 700,000 marks of silver, the ore yielding a net profit of about £1,000,000. To this period belongs the story of the rich miner of Zacatecas, who, on the occasion of his daughter's wedding, ordered the streets from his house to the church to be paved with bricks of silver.

At the time when prospects seemed brightest, the Republican Revolution broke out, and within a few years was swept away the work of centuries. Machinery was destroyed, and the mines filled with water and débris; operations ceased in many localities; elsewhere work was carried out in a random and wasteful manner, and the output was decreased by one-half. Independence achieved, the Government attempted to revive this industry by inviting foreign capital and skill, reducing taxes, and issuing certain regulations. The result was a rush of foreign adventurers, who, under heedless and unskilful management for the most part, retired with loss. The discouragement which followed, together with the disturbing influence of incessant revolutions, fitful changes of administration, and forced contributions, counteracted the effects of introducing superior methods and machinery, so that during the first three decades of Republican rule there was little increase in the yield of precious metals. The total returns for the period 1823–52 have been estimated from the Mint statistics at £80,000,000, or an average of less than £3,000,000 a year. Later, the yield increased considerably, the eleven mints in operation in various parts of the Republic reporting a total coinage for the fiscal year ending 30th June, 1885, of about £5,000,000, the amount varying but slightly during several preceding years.

It may be stated approximately that during the nineteenth century and a portion of the eighteenth, Mexico furnished one-half of the world's supply of silver, in addition to a vast amount of gold, though the latter is by comparison almost

insignificant. The total yield of the precious metals between 1537 and 1880 has been valued, according to a very low estimate, at about £600,000,000. The weight of this huge mass of bullion, if the bars were piled together, would reach nearly 90,000 tons, and would require a hundred large vessels for its transportation to Europe. Thus we may gain some idea of the enormous wealth which has been gathered in Mexico, and which, stated merely as so much coin, is almost beyond the grasp of comprehension. Modern Mexico produces more than 5 per cent. of the world's gold, 30 per cent. of its silver, 7 per cent. of its copper, and 12 per cent. of its lead. In 1912–13 the output of gold was valued at about £8,000,000, and that of silver about £16,000,000, and this when work at many of the mines and smelting furnaces had been suspended owing to the Revolution. In the Central and Southern provinces, however, labour was for the most part undisturbed; and the three great mining camps of Pachuca, El Oro, and Guanajuato had a normal output.

In the Northern provinces, the storm-centre of the Revolution, operations were practically abandoned for a time. Fuel gave out, and smelting became impossible. Shipping, too, was out of the question, and ore had to be stocked. The destruction of mining property was considerable. The rebels raided camps in Jalisco during 1913, and discoveries of high-grade ore in that State were followed by fresh incursions and had to be temporarily abandoned. Labour, too, was scarce and machinery could not be imported.

Manufacturing Mexico.

Prior to the Revolution, Mexico was rapidly gaining a place among the manufacturing countries of the world. Indeed, it was prophesied by competent observers that the time was not far distant when she would be able to manufacture almost everything she required within her own borders. To some extent, this condition of things was due to native enterprise; but the majority of manufacturing concerns were in the hands of American and German firms, and were practically branches

of larger businesses in the United States and the Fatherland.

Many of these businesses have suffered severely from the condition of unrest which has prevailed of late years in the country, manufacturing works having been raided by one or other of the contending parties and practically sacked, or at least gutted, of all saleable material, which has been "requisitioned" by the several governments which have flitted across the stormy arena of Mexican politics since the nominally peaceful days of Diaz came to a close.

Many of these industries were protected by tariffs more or less substantial—in some cases, perhaps, exorbitant, having regard to the cheapness of native labour and the slenderness of the native supply of the taxed article.

The position of the United States trading interests in Mexico is a dominating one, a resultant, of course, of its contiguity to the Republic. Indeed, almost one-third of the imports which leave the United States for Latin-American countries come to Mexico, and one-sixth of all that the United States purchases from its Southern neighbours hails from Mexico. Of course, during the last two years (concerning which we have no figures) commercial relations between Mexico and the United States must have sunk to a very low ebb. In 1913, the last year for which figures are available, imports from the United States had fallen only $16,000,000, and were even larger than in 1909. Indeed, they were still 49·69 per cent. of the total imports of the country, Germany showing a percentage of 12·89 and Great Britain 13·22.

U.S.A. Trade with Mexico.

American superiority in Mexican markets springs in a great measure from the ease with which freightage is effected between the two countries. There is also an excellent service of steamship lines between American and Mexican ports, and, above all, Mexico is much more frequented by Americans than by people of any other nationality; and even if these visit the country on pleasure bent, they cannot so far lay

aside their national idiosyncrasies as to neglect entirely the opportunities which may occur to them. American trade in Mexico has prospered more by good luck than good guidance. The idea seemed to gain currency in the United States, after some experience of Mexican trading, that "any old thing" delivered in "any old way" would do for the people of the sister Republic. How trade stood this sort of thing it is difficult to say. This was, of course, before the days of German competition; and as British methods were even more slovenly, the Mexican had perforce to remain contented with what his Northern neighbour dispatched to him. Then the silly legend arose in British commercial circles that America had "captured" the Mexican markets, and that to fight against American trade in Mexico was to combat hopeless odds. As a matter of fact, the American consular service, until recently, was never tired of holding up British commercial methods to the admiration of American traders. The truth is that the traders of both countries cooked their samples and scamped the goods sent in bulk in the most unblushing manner over a long period of years, and grossly neglected the consular regulations. But the factor of contiguity told at last and secured the rich satrapy of Mexico for American commerce.

British Chances in Mexican Trade.

To write of British opportunities in Mexican trade may, perhaps, strike the keen commercial man as absurd. America, he will tell you, has swallowed up Mexican business. But the scene has changed during the past few years, and where once the "Gringo" had not a rival, he is now execrated. Assuredly his chances of retaining Mexican trade are on the decrease. Germany, through a host of skilful agents, has laid hands on Mexican commerce such as it is at present, and is patiently waiting to nurse it back to health after its fitful revolutionary fever. The German officer who is also a commercial representative of his country is a strong force in Northern Mexico to-day, some advices estimating

him as numbering about 2,000 in this region alone. Ready to wield the rifle or the yard-stick, he is a very real menace to both British and American trade in the Republic, and in the present condition of popular irritation there is every likelihood that his propensities for mischief will be afforded every opportunity.

Strange as it may seem, the present appears to the writer as an unrivalled opportunity for the rehabilitation of British trade in Mexico.

The United States and Germany are the sole rivals of this country in Mexican commerce, and at present the American star is by no means in the ascendant. Our position as regards Teutonic competition is even more fortunate, for, at the time of writing, Germany is completely cut off from Mexico so far as the deliverance of orders is concerned, her emissaries are isolated, and in any case she would be unable to extend the necessary long credit to Mexican buyers. The present time is undoubtedly ours.

The Method of Approach.

How, then, shall we approach this commercial opportunity, this unrivalled chance to regain what we have so inadvertently lost? The primary advances must certainly be made on diplomatic lines. The United States has made the mistake of treating the present Mexican *régime* as a makeshift Government, addressing it as "the Mexican Government *de facto*" and otherwise arousing irritation in the bosom of its best American customer by its supreme tactlessness. This attitude we should be the last to imitate. Let us send to Mexico a special commercial mission headed by a suitable envoy with commercial as well as diplomatic experience. To offer merely reciprocal opportunities would, of course, be bootless, as, although Mexican imports to this country are considerable, a ready market for them can always be found elsewhere. What is proposed is the flotation of a considerable Mexican loan, should the British representatives see cause to tender such assistance. Such a procedure would undoubtedly pave the way not only

for better commercial relations between the countries, but probably for the preferential treatment of Great Britain. It is clear that Mexico has got over the worst of her internal confusion, and that under the wise *régime* of those who now have her fortunes in their hands, and because of the common sense of her people, who are absolutely weary of revolt and unrest, conditions will, within a reasonable time, return to a pre-revolutionary standard. Then will the fruits of such a sowing as is here proposed be reaped by the British manufacturers and the British workman. The attempted exploitation of Mexico by certain American and British firms has been the cause of much heartburning, simply because of the manner in which these ventures have been carried out. The American "drummer" quickly found his methods of little avail among Mexican tradespeople and business men; and British representatives discovered that catalogues in English, which give the weight of goods and their bulk according to British standards and their prices in British currency, are not the best mediums for capturing trade among a Spanish-speaking people. These pioneers, too, found that before they could do business with Mexican customers that they must know something of the Mexican's psychology. They concluded, after gaining this experience, that prospective Latin-American clients must be treated in a manner totally distinct from that in which people of the Anglo-Saxon race are usually dealt with. The Mexican cannot be "bounced," and he will not be hurried. He is in every way a shrewd business man; but, as a rule, if he be of the better class, he has a keen dislike for haggling or bargaining of any sort, and a polite coolness on his part in the midst of a commercial negotiation should be an index to the foreign trader that he is in danger of over-stepping the limits of prudence and thus of losing his order. The Mexican merchant may talk upon every description of topic, save that of business, for hours together; and if the Anglo-Saxon will only tactfully bear with him (as does the

German), the season for business will undoubtedly arrive.

There are many other reasons for the failure of British business in Mexico, besides the presentation of catalogues in English and the lack of patience on the part of the British representatives; and one of the most common is the refusal to comply with native specifications or to fall in with native ideas concerning the manner in which goods should be delivered. Mexican taste by no means resembles British, and frequently the Mexican buyer desires that certain alterations shall be made in the exterior of a motor-car or other article to suit his taste. Strange as it may seem, there are numerous examples of refusal to comply with the prospective buyer's wishes and of consequent loss of business. The "take-it-or-leave-it" attitude is of all the most foolish to adopt with the Latin-American peoples, and the firms which practise it will discover that they will lose not only a single commission, but that the knowledge of their deficiencies in the way of complying with a reasonable request will gain wide currency.

There is a widespread idea to the effect that, in the Mexican and Latin-American markets generally, cheap and gaudy goods are more likely to meet with acceptance than a solid and utilitarian class of article, and that German success in these quarters is to be judged because of the Teutonic ability to supply this want. However this may be the case with the cheaper markets of Mexico—and there are cheap markets in all countries—one has but to glance at the shop-windows in the principal thoroughfares of Mexico city to see at once that the class of goods displayed therein is not inferior to that on view in the shops of any European capital. Indeed, the first question put by the Mexican purchaser is usually directed towards the quality of the article he is examining, and Mexicans of good class are as particular in the choice of their purchases as Europeans in the same station of life—indeed, if anything, they are more exacting,

as a desire to be up to date, and to possess goods which display the latest ideas in European manufacture is typical of the wealthy Mexican.

Cotton Manufacture.

In 1912 no less than 148 cotton mills were in operation in Mexico, the larger mills being situated at Puebla, Orizaba, and Mexico city. Thirty thousand persons were engaged in this industry, and 33,154 tons of raw material were consumed. La Compania Industrial of Guadalajara and La Compania Industrial Manufacturera, and the companies at Escoba and Rio Blanco, are the most important manufacturing corporations. But a lot of Mexican money is spent in imported manufactured cotton goods, British cotton articles having by far the largest sale.

Paper-making and Timber.

One of the most thoroughly alive of Mexican manufactures is that of paper-making, introduced into the country by the late Mr. Thomas Braniff, whose foresight and ability did so much for commerce in Mexico. He, along with a Mexican partner, instituted a paper factory at the foot of Ixtaccihuatl, which, later, amalgamated with the Progress Paper Factory, a native venture. This was in 1893. In 1910, the San Rafael works were producing about 70 tons of paper daily, supplying the Mexican market very largely and employing the best foreign paper-makers as heads of departments. Paper and paper stock are, however, largely imported to meet the growing demand of the printing and allied trades, and this although vast forests of timber and fibrous plants suitable for pulp and paper manufacture are available within the boundaries of the Republic. A thoroughgoing and scientific exploitation of the timber resources of the country is urgently called for. The forests of the Tierras Calientes contain mahogany, and a great variety of other cabinet and other dyewoods, quite as good in quality as those of British Honduras or Brazil, and the uplands are rich in pine and oak. A Central Board of Forestry and Arboriculture has been appointed to secure adequate afforestation.

The Oil Industry.

When peace is once more restored within her borders, it is probable that Mexico will become one of the greatest oil-producing countries in the world. The ancient Aztecs may have used petroleum in religious rites, and on the Gulf of Mexico oil-wells have certainly been used by the natives from time immemorial. Strangely enough, however, their financial value was unguessed until quite recently, when a very extensive well was tapped near Tampico, 1,800 ft. down. Most unfortunately, it caught fire shortly after it was tapped, and millions of gallons were destroyed.

This first misfortune, however, only served to show what exceedingly rich deposits of this mineral lay beneath the soil of Mexico; and very soon prospectors "struck" valuable reservoirs in San Luis Potosi, Tabasco, and Vera Cruz. British capital luckily took a hand in the new enterprise, and, if the whole venture is naturally somewhat under a cloud at the present time, there is no reason to doubt that with better internal government that cloud will pass away and that the investors will duly reap their reward. The principal company in the new industry is the Mexican Eagle Oil Company, which has large holdings in the Northern part of the State of Vera Cruz, where it has erected a large refinery. Even as far south as the Isthmus of Tehuantepec, this same British company has ranged in search of petroleum, and has succeeded in discovering such a gratifying supply, that it has had to build a second refinery with a large daily capacity for turning out petroleum both as an illuminant and a lubricant.

Oil is frequently discovered in the most out-of-the-way parts of the country, and the prospecting geologist frequently encounters it when he is not looking for it. It is often found in connection with extensive saline deposits; indeed, some salt-beds in Mexico have been estimated after experimental borings at over 1,000 ft. in thickness, which would seem as if the districts where they are found had once formed

deep ocean beds which, later, evaporated in the fierce sun of the tropics. These, besides being so deep, often cover hundreds of square miles. At present, of course, considerations of capital and freightage render it impossible to exploit these vast beds even were the country dwelling in a golden age of peace; and here it may be fitting to remark that just as Brazil is the world's great storehouse of medicinal chemicals, so Mexico is one of the world's great natural storehouses of industrial chemicals: for not only is petroleum discovered there, but the elements which compose many other lubricants. Asphalt and naphtha are largely worked, chiefly by Chinese coolies, and the by-products of the lubricant industry are numerous and valuable. The most ingenious methods of loading tank steamers with oil have been invented, for at Tuxpam, to which port large vessels cannot approach, very close pipes for conveying the oil to the reservoirs of the ship which is to carry it are actually laid along the bottom of the sea for a couple of miles, where the ends are raised above the surface and secured to large floats.

The Leather Trade.

The leather trade flourishes in Mexico, notwithstanding that the native wears *guarachas*, or sandals, or else goes barefoot. The chief centres of this industry are Mexico city and the Northern States of Léon, where, in the towns of Saltillo, Monterey, and elsewhere, there are a number of shoe factories, some of which have an output of 2,000 pairs a day. Saddlery is a fine art in Mexico, a truly native industry; but the gorgeous saddles once in vogue, encrusted with gold and silver, are for the most part confined in their use to the Rurales and the *haciendados* in the country districts, and the English saddle is coming into general use.

Finance.

Mexican finance at the present moment is very naturally in a somewhat chaotic condition. This state of affairs is chiefly owing to the circumstance that merchants refuse to accept the old Government issue of paper at the standard set by

PALM TREES AND OFFICES, TUXPAM

Photo by permission of the Anglo-Mexican Petroleum Co., Ltd.

the present Government. In May, 1916, paper money fell to 1½ cents American gold to the *peso* in the rate of exchange, whereas Government desired to compel a value of 10 cents gold to the *peso*. This caused almost inextricable confusion in business circles, which it is doubtful if decrees or any such measures will correct. It has caused the food question to again become the paramount one, and everywhere the people are unsuccessfully trying to find sufficient staple food-stuffs to supply their needs. Not a sack of flour or a pound of sugar could be purchased on the streets of the city, and bread of any and every kind was almost lacking; meat is far too expensive for the poor to use; and the same is true of potatoes, with the exception of those which are so small as to be practically worthless. Maize, the principal food of the lower classes, has almost entirely disappeared from the market. The commission for regulating prices, on which so much hope has been placed, is heard from each day through the papers, but with a constantly weaker and more uncertain sound. Like most of the reforms, it was of mushroom growth, and will soon be only a memory.

This state of things caused the Government to enter the market to buy, for Mexican gold and silver, the bills of the old issue of paper money at the exchange price; they advertised half-a-dozen points, at which they had established offices for this purpose: buying their own notes, for which they received from the people full value in labour, goods, or other real value, at a price which was practically equal to repudiation. It is not clear what motive was behind this action, whether thus cheaply to get rid of as much as possible of the floating indebtedness, or with the idea that such a course would cause confidence in the money and increase its market rate. Probably neither of these results will be realised, as there is no evidence that any appreciable amount of it was exchanged, the reason being that no one wished to sell at such a ruinous rate, especially to the Government which had so recently, repeatedly, and strenuously proclaimed against

repudiating an obligation which it looked upon as sacred. Another reason is that when they have become possessed of the silver and gold, they must then buy the new money, which is in reality no more valuable, and pay five times as much that they may buy food or do business.

This is the situation as it appears to the public, but from the Government point of view it is somewhat different as to cause and remedy. The recent pronouncement of Señor Don Luis Cabrera on the condition of Mexican finance is so important in this respect, that we briefly discuss it: Don Luis Cabrera appears to possess Liberal sentiments, for he commences his review of the financial situation by saying that the old *régime*, after having been conquered in the military and the political spheres defends itself in that of economics; but the people at large are being ground between the upper and nether millstones of commercialism and the revolution. They listen to merchants and bankers who attempt to make them believe that the Government is responsible for the situation. The revolutionary Government, it is claimed, have paid all their expenses with paper money and have eschewed borrowing, as they feared that it might impede the realisation of their ideals: 700,000,000 *pesos* of the old paper-money still exists, and this was issued by the revolutionary Government, and represents what the Revolution has cost the country down to the present time. This paper-money has been constantly dropping in value for lack of guarantees and because of the widespread manufacture of counterfeit currency, so it was proposed to substitute for it a new paper currency with a guarantee: 500,000,000 *pesos* worth of this paper was printed to be issued as occasion required; and, in order to guarantee the value of this, the Government created a fund in gold which it intends to augment from time to time, and it guarantees the new paper with a value of 20 cents national gold for each *peso*. It will issue no more paper than it is able to guarantee. Señor Cabrera exclaims against the public

TUXPAM : GENERAL VIEW

Photo by permission of the Anglo-Mexican Petroleum Co., Ltd.

impatience as the result of ignorance. "The public," he says, "have the idea that the old paper has no value because merchants refuse to receive it in payment for goods. Men of business," he goes on to say, "use the Government's old money, but they do not wish that they should be paid in it. The merchants," he says, "are giving the people a false impression of the value of the old currency." It is a pretty financial muddle, and would tax the abilities of a Law or a McKenna to unravel.

CHAPTER XII

ABORIGINAL AND SAVAGE MEXICO

THE question of the origin of the natives of Mexico is one which has vexed the minds of antiquaries for generations; but it is now generally conceded that, in dim and distant prehistoric times, the native American races must have entered the continent they now inhabit from Asia. But this statement must not be taken as meaning that they drew their culture in any degree from the East. Entering America as barbarous and, perhaps, speechless savages, they had perforce to evolve a civilisation of their own; and the best proof that that civilisation is not in any way Asiatic is the absence of Old World animals, food-stuffs, and plants on the American continent. A study, too, of the American native languages completes the evidence that these must have evolved under entirely American conditions.

As has already been hinted, it seems likely that the Nahua peoples of Mexico originated and gained their racial characteristics in the neighbourhood of British Columbia, the present-day races of which resemble them in physique, artistic effort, and religious conceptions. Several legends exist which tell of the coming of the Nahua from the North: one of which states that they made the journey by canoe, whilst another would seem to infer that they migrated southwards by way of the Rocky Mountains. The language still spoken by these people of Nahua stock is of the type known as "incorporative," that is, several words or ideas are fused into one. Of this grammatical custom, a cumbrous and rather barbarous tongue is the result; and Mexican names especially, which are usually compounded of several words, are often grievously difficult to pronounce and even to read. A word may be said here as to the pronunciation of the

BURNING ASPHALT FLOWING INTO A RIVER

Photo by permission of The Anglo-Mexican Petroleum Co., Ltd.

Mexican native tongue. The letter *x* is invariably pronounced as "sh," *j* as "h"; *c* is hard except before "e," "i"; *ch* is sounded like the "ch" in "child"; and *z*, as in English and not with its Spanish pronunciation of "th" soft. It is strange to think that no Nahua grammar has been written in the English language; and that, although the British and Foreign Bible Society publishes the Scriptures in the Nahua tongue, that English scholars have no aid to assist them in learning the language. The numerous Spanish grammars, most of them written in the century subsequent to the Conquest of Mexico, are cumbrous and ill-adapted to the uses of English-speaking people. Moreover, the high prices they bring places them beyond the reach of the general public. The best grammar for the Briton who can also read Spanish is that by M. Remi Siméon. It is a translation, with notes, of the Nahuatl grammar of Fray Andrés de Olmos, and is now rather difficult to procure. The Nahuatl language is difficult of acquirement, and a residence in the country is essential if fluency in it is desired. It is, of course, necessary to have a sound knowledge of its vocabulary and structure before commencing the study of Mexican antiquity.

We shall glance briefly at the present condition of the several tribes who now inhabit the Mexican territory. There is, however, a considerable diversity of feature and physiological character among the different races, which, though not detected by the European stranger, is not less fundamental than the difference between, say, the Hindu and the Persian. Thus the Indians of Tlascala differ widely in their appearance from those of the Northern provinces. It is remarkable that the natives of Mexico have a more swarthy complexion than the inhabitants of the warmer climates of South America. The Mexicans, particularly those of the Aztec and Otomi races, have more beard than any of the Southern tribes, and almost all the Indians in the neighbourhood of the capital wear small moustaches. The natives are

rarely subject to any deformity. In Mexico, they generally attain an advanced age, especially the women, who frequently reach a century, and preserve their muscular strength to the last. Their hair scarcely ever turns grey, and it is far more rare to find an Indian than a negro with grey hair. In Mexico, drunkenness is most common amongst the Indians who inhabit the valley of Anahuac and the environs of Puebla and Tlascala, wherever, indeed, the *maguey* is cultivated on a large scale. The Mexican Indian is grave, melancholic, and silent so long as he is not under the influence of *pulque*. He loves to throw a mysterious air over the most casual actions. He passes all at once from a state of absolute stolidity to violent and ungovernable agitation. This is especially the case with the inhabitants of Tlascala, who are still distinguished by a certain haughtiness which seems to speak of a remembrance of the independence of their ancestors. The Mexican Indians display a great aptitude in the arts of imitation, and a much greater skill in those which are purely mechanical. Humboldt was astonished at what they were able to execute in carving, with a bad knife, on the hardest wood. They are fond of painting, but have been servilely imitating for 400 years the models which the Europeans imported with them at the Conquest. Their music and dancing partake of the want of gaiety which characterises them. Their songs are melancholy. They have preserved their fondness for flowers which was noticed by Cortés. In the great market-places the Indian fruiterer appears seated behind an entrenchment of fresh herbs. Garlands of flowers and nosegays are suspended round his shop or stall, and these are renewed every day. The stranger cannot fail to be struck with the care and elegance which the natives display in distributing the fruits, which they sell in small baskets of very light wood, ornamented with flowers.

The Indians were considered by the first conquerors as their property. They were sold into captivity, and thousands perished under the harsh treatment of their inhuman masters,

Photo by *Underwood & Underwood*

NATIVE INDIAN MARKET

until the noble efforts of Las Casas drew the attention of the Court of Spain to their sufferings. Commissioners were then dispatched to inquire into these abuses, but the measures which were adopted with a view to alleviating the conditions of the Indians were perverted by the avarice and cunning of the conquerors to their disadvantage. The system of *encomiendas* was introduced, by which the remains of the conquered population were shared out among the *conquistadores*, and placed under the superintendence and protection of certain masters. The *encomiendero* was bound to live in the district which contained the Indians of his *encomienda*, to watch over their conduct, instruct and civilise them, and protect them from persecution or imposition. In return for these services, they received a tribute in labour or in produce. But, in consequence of this attempt at amelioration, slavery only assumed a more systematic and legalised form; and the abuse of the protecting regulations followed close upon their institution. A great number of the finest *encomiendas* were distributed among the monks, and religion became degraded by its participation in the servitude of the people. These conditions attached the Indians to the soil, and the slave frequently took the family name of his master; hence, many Indian families bear Spanish names, although their blood has never been mingled with that of Europeans. Such was the state of the Mexican peasantry in the sixteenth and seventeenth centuries. In the eighteenth, their situation was somewhat improved by the abolition of the *encomiendas*; and King Charles III of Spain prohibited at the same time the *repartimientos*, by which the *corregidors* arbitrarily constituted themselves the creditors, and virtually the masters of the natives, by furnishing them, at extravagant prices, with horses, mules, and clothes, in consideration of which they became entitled to the profits of their labour. The establishment of intendencies during the ministry of the Count de Galvez was an important benefit conferred on the Indian population. Under the superintendence of these governors,

the vexations to which the *peon* was exposed from the lesser Spanish and Indian magistracy were greatly diminished. A previous regulation in their favour had given them magistrates of their own choice; but it was found necessary to appoint over these a *corregidor*, to prevent the Indian *alcaldes* from abusing their authority. The Indians were exempted from every sort of indirect impost; they paid no taxes, and the law allowed them full liberty in the sale of their productions. The impost of the *tributos*, which was a direct capitation tax, paid by all male Indians between the ages of 10 and 50, had also been considerably reduced in several of the intendencies. Besides this, they were liable only to the payment of parochial dues and offerings. Such was the state of things prior to the first Revolution.

But while the Legislature appeared thus to favour the Indians with regards to imposts, it deprived them of the most important civil rights, and, affecting to treat them as perpetual minors, declared null and void every act signed by a native, and every obligation which he might contract beyond the value of 15 francs. It is possible that the intention of the Legislature was to protect them against being held in bondage on the plea of debt by those who had constituted themselves their creditors for this purpose, but the effect was to render thousands incapable of entering into any binding contract, and to place an insurmountable barrier between the Indians and other castes.

"In fact," says the Bishop of Michoacan, in a memoir presented to the Spanish monarch in 1799, "the Indians and the races of mixed blood are in a state of extreme humiliation. The colour peculiar to the Indians, their ignorance, and especially their poverty, remove them to an infinite distance from the whites. The privileges which the laws seem to concede to the Indians are of small advantage to them; perhaps they are rather hurtful. Shut up within the narrow boundaries (the radius of which is only 542 yards) assigned by an ancient law to the Indian villages, the natives

may be said to have no individual property; and they are bound to cultivate the common property, without the hope of ever reaping the fruit of their labours. The new regulations of the *intendancias* direct that the natives shall no longer receive assistance from the general funds (*caxas de communidades*) without special permission of the Board of Finances of Mexico. The common property has been farmed out by the intendants, and the produce of the labour of the natives is poured into the royal treasury."

The chief preserve of the Aztec race is still in the territory immediately surrounding the capital—the valley of Anahuac.

Present-day Aztecs.

They swarm in Mexico city itself, and make a living as vendors of water, mats, *to tillas*, and minor articles of domestic usefulness. Some of them are engaged in the manufacture of false antiquities; and although it is easy for the specialist to expose these spurious antiques, hundreds of unsuspecting visitors are annually victimised by their purchase. Some of the more superior Aztecs, however, deal in genuine pieces, and even these find it hard enough to overcome the distrust of the natives, even in the Federal District, who will conceal the fact that they possess any *muñecas*, or puppets, as they call antiquities, until the patience of the dealer is well-nigh exhausted.

The unhappy remnants of the Aztec race are prone to the consumption of large quantities of *pulque* and brandy, especially on Sundays, and this has probably much to do with the seeming poverty of their physique and low stature. In reality they are, however, exceedingly strong, and can carry burdens, which would crush a European labourer, for long distances. The Aztecs are proud of their language, and highly respect any foreigner who understands it. They are affectionate, in their domestic relations at least; and the parents evince great pride in their children, whom they pet and caress, as all Indians do. Stories reach one from time to time, based on good authority, to the effect that the

Aztecs still sacrifice their children to the rain-god Tlaloc by throwing them into the Lake of Tezcuco, and it is to be hoped that these tales have no real foundation in fact.

Nowhere, perhaps, can the Aztec race be better studied in its primitive condition than in the vicinity of the town of Tuxpam, in the State of Jalisco and its surrounding district. The people in this vicinity are of medium height, but scarcely of true Aztec physiognomy, and it is possible that there is some racial admixture. They are scrupulously clean in their habits, truthful, and, as a rule, honest, but extremely shy of strangers. They are, however, extremely poor, as the earning capacity of the males is only about 25 cents Mexican per diem. Their inordinate extravagance in the habit of giving feasts—a habit to which all Indians are prone—seems to make it impossible for them to save. The men, too, are sad drunkards, and it is nothing uncommon for them to fritter away their week's wages on a Sunday after having laboured strenuously throughout the week. Their favourite liquor is *mescal*, a peculiarly deadly compound, which often drives its victims into a frenzy. Indeed, were it not for the patience and industry of their womenkind, it would be difficult to say to what native humanity among the Aztecs of Tuxpam would be reduced. Frequently these wretched women have to toil to clothe both husband and children, and strict supervision and legislation is urgently necessary to lighten their burden. Vegetable gardening is one of the industries in which the Aztec excels. A great deal has been written about the floating gardens or *chinampas* of the ancient race at the time of the Conquest, and there is every reason to believe that the natives had brought gardening to a high pitch of perfection before the advent of the Spaniard. Indeed, the descriptions given by the conquerors of the wonderful gardens of Montecuhzoma repeatedly state that Spain could boast no such botanical display. The Aztecs, we know, had also a passion for flowers, a taste which is strongly shared by their modern representatives. The flower

and fruit market to-day in Mexico is one of the sights of the city, and the native taste displayed in arrangement of both fruit and blossoms is quite remarkable. The Mexican Indian is, like most people with an ancient civilisation behind them, a good trader, but he is by no means insatiable. Strangely enough, however, he is extremely given to litigation, and it is by no means uncommon for the members of a family to wage furious legal warfare with one another as to the division of an inheritance until not one fraction of their birthright remains.

Some Aztec Indians live on the most approved lines of civilisation, having their houses furnished in the European manner and wearing the garments of fashion. But it has to be recorded that when a favourable opportunity presents itself, they vacate their cushioned seats and squat upon the floor!

The marriage relation between the sexes is a peculiar one. The Aztecs are often inordinately jealous of their wives and, if their suspicions are in any way aroused, beat them mercilessly. But to this the women do not seem to object. Indeed, if a husband ceases to beat his wife, she usually makes it a matter for complaint, and argues therefrom that he has grown careless and has ceased to love her. The Aztecs, like the ancient Hebrews, must by custom labour for at least a year with their prospective fathers-in-law before earning the right to wed their brides. On the day of the wedding, the groom presents the lady of his choice with a sum of money, about a sovereign, with which she purchases dress material or provisions. These articles are not supposed to be worn or eaten, but sold by her at the local market in order that she may make a profit upon them and thus lay the nucleus of savings for a rainy day.

There is a strange belief among the Aztecs that, as the country once belonged to them, they have a perfect right to all within its borders. Thus no one can draw from them admission that they have stolen anything. Racial feeling

is strong among these poor people, and rightly so. They are proud in their own way of the great past of their race; and if the Spanish element in the country contemns them and speaks slightingly of them as *naturales* and *gentes sin razon*, is it to be marvelled at that the Indians for their part hate and despise the descendants of their Castilian conquerors? Notwithstanding that the majority of the Indians can speak Spanish, they very frequently refuse to do so; their religious confessions are made in Nahuatl; and even Indian boys at school refuse to have any relations with their white fellow-pupils. Mexicans are never welcome at Indian entertainments; and should they interfere in internecine squabbles, the Indians of both conflicting parties will join forces against the intruders.

But it must be recorded that the Aztecs are by no means liberal save in their feasts. They have to labour too strenuously to allow themselves the luxury of generosity, and in this they resemble most peasantries chained to the soil. Indeed, it is difficult to get them to render a service, even if ample remuneration is tendered them, so thorough is their distrust of the whites, by whom they have been continuously exploited for nearly 400 years.

The Tarascans.

The Tarascan Indians, most of whom are situated in the North-western portion of the State of Michoacan, are the descendants of a people who at one time rivalled in civilisation and culture the Aztecs themselves. They were celebrated for their excellence in the jeweller's art and in pottery. Their present-day representatives are small and agile in build and movements, and usually succeed, unlike some other native tribes, in growing respectable beards and moustaches. Their attire is by no means scanty, and they frequently wear Mexican clothing. Their women are clever at the loom, and produce excellent blankets and *zarapes*, both cotton and woollen. The scenery of their country is pastoral and, for the most part they have it all to themselves, or it is in the hands of

half-castes, but seldom in those of the pure Mexicanos, of whom they are suspicious, not without good reason. They are conservative to a degree, and isolation has rendered them illiberal and somewhat fanatical, so that the Mexican Government has always regarded them with some distrust.

The dwellings of the Tarascan Indians recall those of the Japanese peasant. They are built of heavy pine logs and roofed by shingle-covered boards which overlap one another. They consist of one room and are built without windows. The chief industry of the country is the textile work before alluded to. Such agriculture as exists is on a feeble scale, and consists for the most part of individual efforts to raise corn and beans for private consumption. As in some other native quarters of Mexico, the women are the salvation of the community, and were it not for their bravery and unselfishness it would go hard with the men, many of whom are quite content to allow their wives to labour day in, day out, for them whilst they loaf and liquor. May the writer suggest to the charitable that a better sphere for their bounty and usefulness could not be found than in the amelioration of the lot of these poor native women of Mexico, many of whom possess not even the common liberties of humanity, but are forced to exist in an environment compared to which a well-nourished slavery would be a paradise.

The Tarascans are, however, gifted with a keen commercial sense, and peddle their wares over an extensive tract of country, their stocks comprising pottery, home-made musical instruments (they are musical to a degree), blankets, maguey rope, and so forth. They make the entire journey on foot and return with necessaries purchased in the towns they have visited, these articles being, of course, of such a kind as cannot be procured in their own villages. They can make a profit of 300 per cent. on their pottery alone, and on their return usually succeed on doubling their gains by the sale of the articles they have brought back. Their turnover

is entirely limited to their carrying capacity, which is, indeed, considerable.

The Tarascan women are cleanly and tidy, but the men wash only once a year, and are generally unkempt and shaggy. Their principal food is corn and cooked herbs, and they infuse a kind of tea from the leaf of a bush called *murite*, which aids digestion and acts as a nerve-tonic. The people are blessed with wonderful health for the most part, but the climate induces pulmonary complaints, and jaundice is prevalent. They are very superstitious regarding illness, and frequently placate its various manifestations by soothing language and the burning of incense, addressing it as "Father." But should it prove fatal, they abuse it foully, and beat the air of their houses in order to expel it. This practice is, of course, a remnant of old magico-religious practice. The Tarascans were, until recently, rather given to robbery and brigandage, but the bands of plunderers who infested their country have been wiped out. As a race, they are possessed of wild and ungovernable tempers, but are kind and hospitable among themselves. They are born orators, and many of the distinguished priests which Mexico has produced originated among this people.

Some of the aboriginal tribes of Mexico still exist in a savage or semi-barbarous condition. The Coras, resident in the Pacific State of Tepic, are, many of them, pagans or semi-pagans, suspicious through isolation and difficult to understand. They are a comparatively pure stock, and discountenance intermarriage with Mexicans or even with other Indians. However, they dress like Mexicans, but there the resemblance ends. They are typically Indian in physiognomy, and their chief industry is making ornamental pouches of cotton and wool, which in pattern recall the bead-work of the North American Indians. With them, provisions are plentiful, and life is easy and tranquil. Their houses are built of stone. Their religion takes the form of ritualistic dances, the worship of the morning star, and frequent fasts.

The Huichol Indians, the immediate neighbours of the Cora, are extremely primitive people. Their clothing is, indeed, their most elaborate mark of civilisation, and is lavishly decorated with embroidery. The men wear a shirt which has invariably a small pouch in front of it, which gives the dress somewhat the appearance of a kilt and sporran, and both sexes wear heavy necklaces of beads. These people are pagans, and in their methods of worship the remains of the old aboriginal faith can be traced. They keep their idols in sacred caves in the mountains. Nearly one-fourth of the male population are shamans or witch-doctors, and from this circumstance they take their name of *Vishalika*, corrupted by the Mexicans into Huicholes (pronounced "Veetcholes"), and which means "doctors" or "healers." They are racially related to the Aztecs, whom they resemble physically, but they have never adopted civilisation; and such churches as have been built within their territory are now in ruins. The country they inhabit is mountainous and difficult of access. They are clever and intelligent, but cunning and of thievish propensity, and notorious pervertors of the truth. They are, however, kind-hearted and hospitable, if inordinately proud of their nationality. They are by no means courageous, and their morals are rather loose. The Huichols have a remarkable talent for music, and are deeply and sincerely religious in their own way. Their houses are circular for the most part (an early type of dwelling), built roughly of stone and covered with thatched roofs. They never consist of more than a single apartment. Expert hunters, the Huichols snare wild animals by means of traps of cunning construction, and sometimes pursue the "chase" in large companies, these hunts having a religious significance. Excitable to a degree, these people grow almost hysterical under stress of anger or emotion, especially if under the influence of the native brandy.

The Huichols.

The Tarahumare Indians of the Northern State of

Chihuahua either dwell in caves or in stone houses with thatched roofs. They seem to prefer the former kind of dwelling which they regard as sheltered, safe, and substantial. In the larger caverns, they build small stone storehouses for the reception of grain and other foods, and occasionally construct mud walls to partition off the cave into rooms. Domestic animals are frequently housed in wooden enclosures within the cave-shelter. The Indians are not gregarious, each family preferring to live by itself; and this fact seems to differentiate them from the ancient cliff-dwellers of that territory, who appear to have lived together in bands. These Indians suffer much from lack of provisions, and are usually poorly nourished. They grow a certain amount of corn, but their agricultural activities are rude and perfunctory, and are carried out upon a very small scale and on communal lines. The people are of medium height and are among the more muscular of the Indian tribes. They are beardless, and regard hirsute adornments on the face as unbecoming. Corpulence is uncommon among the men, but the women are more inclined to it. They are dull in appearance, but this is merely a superficial aspect, and in reality they are intelligent and fairly acute. Their carrying capacity is wonderful, and some of them travel for miles, bearing enormous burdens.

The Tarahumares.

The Otomi, a hardy race, inhabit that part of the country immediately to the North of the Valley of Anahuac. They speak a monosyllabic language, which, solely because of its structure, has been likened to Chinese! Most of them are now agricultural labourers.

The Otomi.

The Zapotecs and Mixtecs of Oaxaca are comparatively civilised people—indeed, they have made greater progress in the arts of civilisation than any other of the native races, thanks, probably, to their own ancient culture. They furnish Mexico with numerous clerks and schoolmasters, and are

in demand wherever patriotic and intelligent work is required.

The Yucatecs.

Since the downfall and dismemberment of the State of Central America in 1841, Yucatan has been incorporated with the Mexican Republic, but the comparatively enlightened administration enjoyed by the Mexican people has by no means passed to the wholly alien races which have come under their rule. This was due not so much to the maladministration of the Central Government as to the absolutely feudal nature of the local *régime* of Yucatan, a policy which has arisen out of the physical peculiarities of the country and climate.

The general conditions of life in Yucatan are extremely healthy, although the atmosphere is somewhat humid in consequence of the rains which are prevalent nearly nine months in the year, but neither heat nor rain renders the climate at all sickly. The peninsula of Yucatan—which juts out in much the same manner as the "heel" of Italy runs out from the mainland—is a vast plain, the soil of which is extremely dry owing to the absence of rivers. From Cape Catoche to Campeachy there is not a single stream of fresh water, and the interior is equally destitute of rivers, all of which lie far to the South. To ensure a sufficient supply of water, artificial means have to be resorted to, and vast irrigation works are a conspicuous feature of every *hacienda* and plantation. To store as much water as possible during the rainy season is one of the great problems of life to the owners of *haciendas* in Yucatan; and for this purpose each of these establishments possesses enormous tanks and reservoirs constructed and maintained at great expense, to supply water for six months to all who are engaged in labour on the estate. As may well be imagined, such a condition of affairs gives the owners of these *haciendas* a substantial hold upon the services of the Indians. The native of Yucatan is usually of a thriftless and improvident disposition, and were it not for the foresight of his employer would assuredly perish for

want of water. In fact, the greatest part of his remuneration consists of water—a circumstance which makes it a monopoly in the hands of the employers of labour, and reduces the Indians to the condition of serfs. The owners of *haciendas* have taken full opportunity of the conditions of the country, and their estates are usually managed upon a system closely approximating to that of feudalism. The Indian is at liberty to leave the *haciendas* of his master should he so desire, but he is certain, should he do so, to perish of thirst. Revolts of the Maya Indians have, indeed, given the white population of Yucatan good cause to dread the immoderate violence of these usually placid but revengeful and cratty people. Under Spanish dominion, the excesses of the Indians were so much feared, that for nearly a generation the entire peninsula was abandoned by the white population to them. The terrible nature of the Indian reprisals has never been paralleled even in the annals of the Indian Mutiny. They swept through the land sacrificing children on the altars of the churches and at the foot of the crosses, tearing out their hearts, and besmearing with blood the images of the saints, the statues of which they replaced with those of their own idols, and perpetrated other nameless horrors impossible of description. The Maya Indians who inhabit Yucatan are of a race totally distinct from the Nahua or Indian peoples of Mexico, and are the direct descendants of these civilised races who built the wonderful ruined cities of Chichen-Itza and Uxmal, the marvellous carved hieroglyphs of which still baffle the attempts of scientists to interpret them. Although nominally Roman Catholics and under the guidance of Catholic priests, they certainly still cling to their ancient superstitions, or the degraded portions of them which still survive, and secret cults are in vogue among them. In general, of a mild and retiring disposition, they are still naturally cruel and vindictive, and their secretiveness makes it difficult for a European to gauge their immediate attitude towards the white population of the

country. At the same time, they have been abominably sweated in many instances, and their treatment by their Spanish masters in the hennequen plantations has frequently aroused the indignation of the civilised world.

Perhaps it may not be out of place here briefly to describe the superstitions and occult beliefs of the Mexican Indians, a subject upon which practically nothing has been written, and which possesses a fascinating interest all its own. But little regarding the occult is to be gleaned from native sources, and the belief that the ancient Mexican and Maya hieroglyphic paintings possess any magical meaning may here be disposed of once and for ever. These are mostly calendric in their significance, and their only connection with occultism is that they may have been employed for astrological purposes. Of occult secrets they hold none, and for the records of sorcery in the land of the Aztecs we have to fall back upon the writings of Spanish priests, who were naturally unfriendly to the science they discussed and to its practitioners.

Superstitions.

Therefore we have to search among anathemas for notices of the Black Art in Anahuac. An intensive examination of the subject points to resemblances and affinities between the occultism of the peoples of Mexico and the Red Man of North America. For it is necessary to remember that the Aztec and Chichimec inhabitants of the Mexican Valley were closely related to the Indians of British Columbia and the Zuñi of New Mexico; and that, although they had fallen heirs to an ancient and complex civilisation, they received the rudiments of this when in a condition of savagery.

The early settlers in New Spain, as Mexico was designated under Castilian rule, frequently allude to the ***nauálli***, or magician caste. The name is derived from a root ***na***, which contains the germ of a group of words meaning "to know." These men were masters of mystic knowledge, practitioners in the Black Art, sorcerers or wizards. They were not

invariably evilly disposed, but as a class they were feared and disliked. Our earliest information regarding them is to be found in the *History of New Spain* of Father Sahagun, which says of them—

"The *naualli*, or magician, is he who frightens men and sucks the blood of children during the night. He is well skilled in the practice of this trade, he knows all the arts of sorcery (*nauallotl*), and employs them with cunning and ability; but for the benefit of men only, not for their injury. Those who have to recourse to such arts for evil intents injure the bodies of their victims, cause them to lose their reason, and smother them. These are wicked men and necromancers."

Father Juan Bautista, in a work of instruction to confessors, printed at Mexico in the year 1600, says—

"There are magicians who call themselves *teciuhtlazque*, and also by the term *nanahualtin*, who conjure the clouds when there is danger of hail, so that the crops may not be injured. They can also make a stick look like a serpent, a mat like a centipede, a piece of stone like a scorpion, and similar deceptions. Others of these *nanahualtin* will transform themselves to all appearance (*segun la aparencia*) into a tiger, a dog, or a weasel. Others, again, will take the form of an owl, a cock, or a weasel; and, when one is preparing to seize them, they will appear now as a cock, now as an owl, and again as a weasel. These call themselves *nanahualtin*.'

This passage recalls to us the contest between the magician and the princess in the *Arabian Nights*. Some of the leading questions which the clergy put to members of their flock whom they suspected of sorcery throw light upon the nature of the magical rites indulged. For example, Nicolas de Leon puts into the mouth of the priest such questions as the following—

"Art thou a soothsayer? Dost thou foretell events by reading signs, or by interpreting dreams, or by water, making circles and figures on its surface? Dost thou sweep and ornament with flower garlands the place where idols are

preserved? Dost thou know certain words with which to conjure for success in hunting, or to bring rain?

"Dost thou suck the blood of others, or dost thou wander about at night, calling upon the Demon to help thee? Hast thou drunk *peyotl*, or hast thou given it to others to drink, in order to find out secrets, or to discover where stolen or lost articles were? Dost thou know how to speak to vipers in such words that they obey thee?"

It is interesting to observe that, as under similar primitive social conditions elsewhere, the Mexican sorcerer is suspect of vampirism. The intoxicant *peyotl* which they are here said to employ is a species of the genus *cocolia*, having a white tuberous root, which is the part made use of. The Aztecs were said to have derived their knowledge of it from an older race which preceded them in the land and Sahagun states, that those who eat or drink of it see visions, sometimes horrible, sometimes merely ludicrous. The intoxication it causes lasts several days. In a list of beverages prohibited by the Spanish in 1784, it is described as "made from a species of vinagrilla, about the size of a billiard ball." The natives were wont to masticate it, and then place it in a wooden mortar, where it was left to ferment, after which it was eaten. Another plant employed by the *naualli* for the purpose of inducing ecstatic vision was the *ololiuhqui*, the seeds of which were made use of externally. They were one of the elements in a mysterious unguent known as *teopatli*, or "the divine remedy," into the composition of which they entered along with the ashes of spiders, scorpions, and other noxious insects. This ointment was smeared over the body, and was believed to constitute an efficient protection against evil agencies.

Just as the witches of mediaeval Europe were in the habit of taking drugs to assist levitation, rubbing themselves with the ointment known as "witches' butter," preparatory to setting forth on the ride to the Sabbath, so did the sorcerers of ancient Mexico intoxicate themselves by the use of some

potent drug, or apply unguents to their bodies when they desired to travel afield. Says Acosta—

"Some of these sorcerers take any shape they choose, and fly through the air with wonderful rapidity and for long distances. They will tell what is taking place in remote localities long before the news could possibly arrive. The Spaniards have known them to report mutinies, battles, revolts, and deaths, occurring two hundred or three hundred leagues distant, on the very day they took place, or the day after.

"To practise this art, the sorcerers, usually old women, shut themselves in a house, and intoxicate themselves to the degree of losing their reason. The next day they are ready to reply to questions."

But all the terrors of Spanish ecclesiasticism could not put an end to the practice of magic among the Mexicans. The minor feats of sorcery flourished in every Mexican town and village. Sahagun tells us how a class of professional conjurers existed who could roast maize on a cloth without fire; produce a spring or well filled with fishes from nowhere; and after setting fire to and burning huts, restore them to their original condition. The conjurer, asserts the chronicler, might on occasion dismember himself and then achieve the miracle of self-resurrection!

Perhaps a higher caste of the *naualli* were the *naualteteuctin*, or "master magicians," who were also known as *teotlauice*, or "sacred companions in arms." Entrance to this very select order might only be attained after severe and prolonged tests of initiation. The head and patron of the society was the god Quetzalcoatl, or "Feathered Serpent," a deity of that mysterious elder race, the Toltecs, who had been forced from the soil of Mexico by the inroads of the less cultured Aztecs and allied tribes.

Divination and the kindred arts were professed by the *tonalpouhque*, or diviners, whose principal instrument was the *tonalamatl*, the "book of days," or calendar. When a child was born, one of these priest-seers was called in and requested

to cast its horoscope. But, as a general rule, no enterprise of any kind was engaged in without taking the advice of this brotherhood.

Modern Barbarities.

The awful barbarities practised upon the wretched Yaqui and Yucatec Indians by the fiendish tools of the Diaz *régime* are fully dealt with in the chapter on "The Revolution," in which they were, perhaps, one of the prime causes, and in connection with which they naturally fall to be treated.

CHAPTER XIII

THE REVOLUTION

AT the end of our historical sketch we stated that even when all looked fair for Mexico on the great day of her centenary as a Republic, the dark clouds of revolution were gathering above her. Diaz, who had ruled Mexico for a generation, had been elected to the Presidency in April, 1910, for the eighth consecutive time. But when Señor Francisco Madero placed himself at the head of the revolutionary movement which began in November, 1910, it was at once apparent that the Government had lost the confidence of the people. A change of Cabinet brought no accession of popular trust. Europe and America were amazed. For what reason had Mexico turned upon Diaz, its saviour, its popular idol, the man who had "made" it?

Since the enforced resignation of Diaz, evidence has accumulated that his *régime* was in large measure responsible for the unhappy conditions now prevailing. Here we have a system of government outwardly peaceable, prosperous, winning the approval and support of foreign powers, and notably of the United States; inwardly pursuing a policy of repression and cruelty worthy of mediaeval serfdom at its worst.

At the head of this Government, President Porfirio Diaz presents a curious study. Hailed—by outsiders—as a peace-maker, a wise and diplomatic ruler governing a refractory people with firmness and tolerance, he set himself with deliberate intent to crush every spark of patriotic feeling in the country, to bend the neck of the peasantry to his yoke, and finally to sell the nation into slavery. The "peace-maker" throughout his long years of office was waging a deadly war—a war of bitter oppression against his own

people. The wise ruler was prudent only for the furtherance of his own interests and those of his paymasters, the rich American capitalists. The democracy which, under his predecessor Benito Juarez, had bidden fair to come into its own, was crushed back into slavery, and progress in every branch of civilisation delayed in consequence. Small wonder, then, that the people, reluctant when he first assumed authority over them, found his rule ever more irksome, and hated their yoke of oppression with a hatred ever more sincere and justifiable! After the death of Juarez, Diaz succeeded in establishing himself in the capital. By an impudent manipulation of the electoral machinery (opposition candidates were forcibly prevented from standing, and no contrary votes allowed to be registered!) Diaz had himself elected President, and so entered on a term of office which was to last for nearly forty years. This cool imposition of his authority was at first scarcely treated seriously; but Porfirio Diaz, with a foresight and determination worthy of a better ideal, set about strengthening his position where he judged it would best repay him to strengthen it. From the first, no attempt was made to placate the people of Mexico; but assiduously and to good purpose he cultivated the friendship of foreign powers, established a sound financial relationship with them, and encouraged foreign capitalists to settle in the country.

It is in connection with this latter part of his policy that some of the most disgraceful acts of the Diaz *régime* were perpetrated. In order to provide territory for the capitalists, the President and the Grupo Cientifico, or "grafters," over which he presided, resorted to unjust and barbarous methods of seizure. Thus for minor or even imaginary offences, large numbers of Mexicans were deported and their property confiscated. Then, because they could not produce the title-deeds to their estates, hundreds of native farmers and land-owners were forced to relinquish properties which had been in the possession of their families for generations. If they

offered resistance, as they occasionally did, they were slaughtered wholesale by the soldiery. A case in point is the Tomochic Massacre of 1892, where the death-roll was placed at between 1,000 and 2,000, many of the victims being defenceless women and children. And this is but one of many instances of "judicial" robbery being followed up by "judicial" murder.

Even a tyrant may be excused in part if a sufficiently great motive be found for his tyranny. Diaz's motive may be reckoned in American dollars, American capitalistic support and patronage. The great capitalists, who were always the power behind the Presidential chair, bought up the territories thus obligingly accorded them; plantations of rubber, sugar, and tobacco sprang up and yielded substantial profits. But labour was required to work these great plantations—*cheap* labour. And here Diaz deliberately planned the great crime of his career, for in order to provide the labour he literally sold his people into slavery. Not only the properties of the deported Indians were forfeited—the people themselves were "confiscated," and forced to become chattel slaves on some hennequen farm or Southern plantation. The system once started, became more and more embracive. Criminals, instead of being imprisoned, were handed over to the slave-traders to undergo far worse punishment. If the demand exceeded the supply, the *jefe politico*, or district governor, could always trump up a charge against some poor creature, whom it was not even necessary to bring to trial. Failing that, it was a comparatively simple matter to kidnap a *peon* or a labourer. But the method chiefly adopted was that known as "contract labour," a thinly disguised system of slave-trading, to be described later.

Since the whole political and legal system of Mexico is involved, it may be questioned just how far President Diaz was responsible for the infamous dealings carried out under the cloak and cover of his Government. Doubtless much independent plundering and slave-trading went on among

the governors of the several States and the *jefes politicos;* yet it must be remembered that the Diaz *régime* was to all intents and purposes an autocracy purely. Governors and *jefes politicos* were invariably the creatures of the President, as were no less the military, *rurales*, and police. That he must bear a full share of the responsibility is, therefore, inevitable, and truly the responsibility is not light. A nation crushed and demoralised, its natural progress retarded, countless individuals degraded to slavery, tortured and brutally ill-treated, and this carried into the twentieth century—surely no heavier charge can be laid against a ruler.

And though from out this hotbed of misgovernment, Diaz turned a complacent face on the outside world, remaining through it all the peacemaker, the kindly ruler who had taken in hand the governing of an ungrateful people, as his clever propagandists took care to make out, yet from the Mexicans, suffering under his yoke, the mask could scarcely serve to conceal his real character. Having once alienated the sympathies of the population, he had no choice but to govern by military and repressive methods. As an autocrat, he must use the great weapon of autocracy—force. To this end, a strong and efficient army was maintained, largely recruited from among political and other offenders. Indeed, it was a common practice to draft criminals into the army instead of sending them to prison. The training was severe, and the discipline exceptionally harsh. On the whole, the soldiers were treated rather worse than convicts.

Occasionally it happened that this system defeated its own ends, as in the case of Emiliano Zapata, the Mexican bandit, whose trained band (it was practically an army) strongly supported Madero in the overthrow of the Diaz government. For some petty acts of brigandage, Zapata was compelled to pass a term of fifteen years in the Mexican Army, where, apparently, he studied military tactics to good purpose.

Naturally, Diaz frowned upon the democratic element in the Republic. Nevertheless, the "revolutionary"

principles smouldered throughout the land, bursting unbidden into flame, as, time after time, Diaz announced his intention of continuing in office for a further term. Various opposition movements and societies were inaugurated, the most notable and powerful being the Liberal Party, formed in 1900. Many prominent Mexicans were associated with one or other of these parties, and countless newspapers sprang up to support them.

Though unable utterly to crush all opposition, Diaz did everything in his power to suppress these Liberal tendencies, and in this he was seconded by the United States' agents, behind whom again we find the omnipotent dollars of the capitalists. Individuals associating themselves with progressive movements were thrown into prison, maltreated, tortured, or killed outright. There is a law in Mexico—the *ley fuga*, or law of flight—which permits the shooting of prisoners who have tried to escape. This very elastic measure was stretched to sanction the slaughter of anyone whom the authorities desired to be rid of. A widespread secret police system was of immense advantage to Diaz in the hunting down of political offenders, many of whom were never brought to trial at all, but fell victims to the knife of the assassin. If the fugitive crossed the border into the sister-republic, he was promptly flung back to the Mexican authorities, any frail pretext sufficing for this purpose.

Inevitably, under these circumstances, the democrats resorted to force of arms, and time and again Mexico was thrown into a state of chaos—the righteous if unorganised protest of a people against conditions well-nigh insupportable.

The utter inconsistency of Diaz's spoken sentiments with his actual policy may be judged from his announcement of 1908, declining (in his usual fashion) to enter upon an eighth term of office. He says: "I welcome an Opposition party in the Mexican Republic. If it appears, I will regard it as a blessing, not an evil. And if it can develop power, not to exploit, but to govern, I will stand by it, support it, advise it, and

forget myself in the successful inauguration of complete democratic government in the country." His method of dealing with Opposition parties can hardly be called a welcome.

This is but one instance of the hypocrisy of Diaz. He seems, indeed, to have led a sort of Jekyll-and-Hyde existence: to his own people, a tyrant of the worst type; to foreigners, a very pattern of the Presidential virtues. Partly, perhaps, out of ignorance regarding the true conditions prevailing in this unhappy country, partly out of self-interest, foreign statesmen and biographers praised Diaz, "the peacemaker," without stint.

Admiration of a kind is reluctantly accorded him. Shrewdness, intelligence were certainly his. He displayed a talent for diplomacy and political organisation which his opponents could not always equal. His character in private life was unblemished, save here and there a smirch of ingratitude, a blot of treachery to a friend. But it is by his public life that a public man must be judged, and, according to every right standard of government, Porfirio Diaz is surely one of the most lamentable failures in modern history.

The men who surrounded him—the Grupo Cientifico—have by this time achieved well-merited oblivion. But we may glance briefly at the pair who were his chief advisers or abettors.

Limantour.

Jose Yves Limantour, the Minister of Finance, one of Diaz's principal henchmen, was well known in European financial circles as one of the shrewdest and most capable financiers of his day. To him the Diaz *régime* owed much, as without his business sagacity the development of the resources of the country could never have been undertaken in the highly successful manner which marked the rule of his party. Indeed, it is not too much to say that Limantour rescued Mexico from the bankruptcy which at one time certainly threatened it. He had, indeed, a genius for finance, and it

is a pity that his country was not ultimately able to avail itself of his ability. Of French extraction, he was a Mexican born; was a close student of political economy; and, besides being a successful financier, was an exceedingly successful diplomat, as was demonstrated by more than one political visit to Europe. But, successful as he was, the Mexican public did not repose perfect confidence in Señor Limantour, whom they blamed for "juggling" with the finances of the country and finding public offices for so many of his friends. He became, along with Corral, one of the *bêtes noirs* of the Maderist party, who selected him as a special target for their fulminations against the "dictator" and all his satellites.

Ramon Corral.

The Vice-President, Ramon Corral, was in his own way as strong a personality as Diaz. Shrewd, clever, and active, he combined his Vice-Presidency with the portfolio of Minister of the Interior. He was the first occupant of the vice-chair and, before being elected to it, had been Governor of the Federal District of Mexico city. Madero sought to show that, through this appointment, did Diaz die before his term of Presidency came to an end, the chief power would then vest in Corral, and the policy of one-man rule be perpetuated in his person. This, in fact, was one of Madero's strongest cards.

Slavery in Mexico.

Again, thousands in Mexico had been for years groaning beneath the yoke of the slave-master. To talk of a slave system in connection with any modern nation claiming a degree of civilisation would seem absurd; and surely a Republic, where all men are nominally free and equal, should be the last community to tolerate within its bounds a system so barbarous, so utterly opposed to every Republican principle. Yet here, in Mexico, we find a state of things existent which was nothing else than slavery—slavery in its most crude and obvious shape, with all its revolting conditions and incidental horrors. A large proportion of the populace

was involved in the system, and the *peons*, or peasantry, were but a degree more fortunately placed.

The words "slave" and "slavery" were not used, unless privately, by the Mexican slave-owners. Other and more convenient terms there were wherewith to designate the system. By a juggling with words and legal forms, they can keep to a certain extent within the letter of their elastic laws. Deportation as practised on the Yaqui Indians of Sonora is a legal proceeding, which fills the Yucatan peninsula with slaves, so completely the property of their masters, that they may be bought and sold, starved, beaten, treated with inhuman barbarity, and killed outright when they have ceased to be of value to these masters. Equally effectual for the procuring of slaves are the "legal" systems of contract labour and enforced service for debt. Nowhere in the world, perhaps, is the labourer more harshly repressed, more pitiably abject, than in Mexico; and it is an easy matter for the labour agent to inveigle him into signing a contract, fair enough at the first glance, in reality a bond of slavery. Once in the power of the slave-owners (the hennequen farmers of Yucatan, the owners of the great plantations of rubber, coffee, tobacco, and sugar-cane, in the Southern States), the labourer gets few wages or perhaps none. In lieu, a cheque is given him wherewith to purchase his requirements on the plantation. Nothing easier, therefore, than that he should fall into debt to his master, and a debt so incurred is seldom or never liquidated. The owner does not "sell" his slave; he simply transfers the debt and with it the compulsory services of his human property. But the shallowness of this pretence is shown by the fact that the "debt" is a fixed and invariable amount—or, rather, an amount which varies with the price of labour, and *not* with the circumstances of the particular case. When the supply of contract labour failed, kidnapping and other means of procuring slaves were resorted to, and the mask of legality thrown aside.

This disgraceful traffic in human lives was not only tolerated

and condoned, but actually engaged in by the Diaz Government. It sanctioned the contract which condemned men, women, and even children, to torture and an early death; it gave assistance, in the shape of soldiers, *rurales*, police, to the hunting down of escaped slaves; it withheld punishment, where punishment was so greatly needed, for the barbarous ill-treatment and murder of these unfortunate creatures. Many of its high officials were themselves personally and actively concerned in the trade. The very procedures of law and justice were utilised for the purpose of procuring slaves. People were arrested on the least pretext, flung into prison, and quietly conveyed with a "contract labour" gang to the plantations. To protest was futile: there were none to whom an appeal might be made, for "the law," so-called, was on the side of the kidnappers—was, in fact, the arch-criminal. For its latitude and easy conscience, the Government received a substantial share of the profits of the slave-trade, and these we may suppose were not small.

As an indication of the extent to which this system of labour prevails, it may be mentioned that all over the Southern States the land is worked by slaves, or by *peons* whose condition is little better than that of slaves. True, the *peon* does not undergo the hideous suffering and degradation of the contract labourer, the deported Yaqui, the casual citizen arrested for some minor offence and dispatched to the plantations; yet with a system in force of compulsory service for debt, he is often equally little of a free agent, and his condition only less abject.

It is, however, the situation of the slave proper which most surely arouses pity and indignation. Travellers' tales are coloured with the horrors of those places where men, women, and children are herded together like cattle—but treated far more brutally than cattle, for men, when they have spent their strength in the bitter service, are more easily replaced than kept alive, and it is not so with animals. Long hours of toil are theirs—they work from 4, 3, or even

2 o'clock in the morning until late at night. Their food is of the coarsest, and scanty enough at that. The men are frequently and cruelly beaten with water-soaked ropes, the women and girls subjected to every indignity that barbarism can devise. Once in the power of the slave-owners, there is practically no way of escape. Should a labourer succeed in breaking away, he dares not venture near town or village, for the authorities are vigilant and eager to take and restore him. Human aid denied, he can scarcely hope to win subsistence from the barren wilds through which he must journey ere he reach "civilisation." Is it any wonder, then, that the final release comes quickly to these poor people?—that few but the hardiest outlast six months of bondage? The millionaire slave-owner looks on complacently. There are more, and still more, to replace those who die—and such labour is cheap.

So alarmed did men of liberal outlook in the Republic become at the possibility of another extended term of office on the part of the Diaz group, that many political clubs were organised, among them the Central Democratic Club, the programme of which included extended municipal powers, better educational facilities, the freedom of the Press, stricter enforcement of the laws against monastic orders, an employers' liability act, new agrarian laws, and measures granting greater personal liberty and the abolition of contract slavery. Many of the propagandists were imprisoned or banished, and their newspapers suppressed.

Madero.

Francis I. Madero, the politician whose public spirit so greatly advanced Mexican democratic ideals, was a type of statesman by no means foreign to Latin-American politics. But although an opportunist to the finger tips, it cannot be said of him that his actions were not prompted by necessity and patriotism. A man of wealth and ability, belonging to a great family in Coahuila, a lawyer by profession, he first attracted public attention in the early part of 1910 by a

remarkable book entitled *The Presidential Succession*, in which he mercilessly attacked the Diaz *régime* and the "Grupo Cientifico," or "Knowing Ones," whose policy of "graft" had excited general distrust and discontent. In this straightforward work, he launched his thunders against Señor Limantour, the Minister of Finance, a man of French extraction, who had never had the confidence of the Mexican people, and who was, therefore, a mark for their special disapprobation. He also fulminated against the great landowners of Mexico, those veritable *hidalgos* of the soil, whose pride and exactions have done much to arouse a hatred of the upper classes in the breast of the Mexican *peon*.

The reactionary movement of which Madero was the head was at first not levelled so much at Diaz himself as against his satellites, Limantour and Corral. But when it was announced that President Diaz would seek re-election, public feeling was strained to breaking point; and Madero, although almost unknown, speedily found himself surrounded by a party of resolute men who had fully determined to exclude the bureaucracy from another prolonged sojourn in office. They had before appealed to General Reyes—Madero's recent opponent for the Presidency—to combat the Diaz party, as his dislike to their methods was notorious. But he refused to lead an insurrection against constituted authority, and, indeed, before the Presidential campaign commenced, was sent to Europe on a military mission, so that the malcontents had perforce to be contented with Madero.

Madero was nominated, and at once commenced an active campaign, denouncing the Diaz administration, promising to examine and rectify abuses, and indicating to the people the danger of again permitting the aged President to hold office, because of the want of integrity of those who surrounded him. Madero lacked nothing of the energy, rhetoric, or courage of the typical demagogue, and quickly made himself popular with the masses, many of whom, smarting under the abuse of *peonage* and outrage, hearkened to his speeches as to those

of a veritable saviour. There was only one thing necessary to complete his popularity, and that was that he should become the victim of the system he so strenuously denounced. With a disregard of consequences which proved absolutely fatal to themselves, the Diaz party arrested him in July, 1910, a few days before the election, whilst making a speech at Monterey, on the grounds that he had incited the populace to unrest. He was at once incarcerated, being kept in close confinement until the completion of the poll. The election ended in a complete triumph for the Diaz party.

Madero, rightly considering that Mexican soil was unsafe, made his way to the United States, whence he continued to incite his partisans to rebellion. The fire of revolution was kindled in the town of Puebla, where the chief of police was assassinated by a female member of one of the many revolutionary societies in the provinces. The State of Chihuahua, roused to fury by the tyrannies and exactions of the great land-owning family of the Terrazas, flew to arms; and the fiery cross of revolt was dispatched from province to province with a rapidity that appalled and paralysed those in power. News of the condition of popular revolt which was daily growing in Mexico now began to reach Europe; but the Mexican authorities, fearful of their reputation, minimised the gravity of the situation.

First Blood.

In February, 1911, advices received by the Mexican Minister in Great Britain stated that with the exception of trouble in Chihuahua, the situation in Mexico was perfectly tranquil. The Minister said that news of the disorder in the far north of Mexico did not in any way indicate the existence of a revolutionary movement. The unrest was confined entirely to the State of Chihuahua, and was said to be due to the operations of bands of robbers who roamed about the almost inaccessible mountains along the Mexican-United States frontier. These had no special grievance against the Federal Government, their aim being to loot and raid

wherever possible. The greater number of foreigners in the disturbed area were American miners, but there were also a smaller number of persons of other nationalities engaged in mining or cattle-raising. This guerilla trouble started after the Revolution of the preceding November, and the Federal Government dispatched from the capital General Novarro at the head of a force of nearly 3,000 cavalry and infantry. The President considered it necessary to put down these raids by means of a strong military force, but the difficulty was that the bands would not come out of their almost inaccessible hiding-places or make a regular stand. There was, however, every reason to believe that in a short time the bands would be dispersed.

The policy of the Government, added the Minister, in dealing very severely with the revolutionary leaders no doubt made it very difficult for the heads of these bands to surrender. Señor Madero, the leader of the November Revolution, was now in the United States, whither he had fled some time before. He was at this time endeavouring to carry on his propaganda from American territory. Most of the other leaders of the late movement were shot. Their capture was dramatic. It was discovered that five of the revolutionary leaders, including two women, were in one house. This was surrounded by 300 police and the Federal troops, but for several hours the few inmates kept their assailants at bay, until finally the house was rushed, and all except the two women were shot. So much for matters as outlined by the Mexican Minister.

In Great Britain, the lack of definite news regarding the rising in Mexico for some weeks was interpreted in certain quarters as an indication of a complete cessation of hostilities and a return to a condition of tranquility within the borders of the Republic. But private advices showed that the state of unrest was worse than before, and that insurgents had been gathering strength in the Northern provinces with the probable intention of proclaiming these always disaffected

States as a separate Republic. In the United States, the situation was regarded as so serious that a Cabinet conference was convened to deal with the question of the preservation of neutrality, and no less than eleven troops of cavalry were dispatched to the Mexican border to augment the very considerable forces already stationed there.

The centre of insurgent unrest was Ciudad Juarez, a town of some importance near the United States border, which was menaced by a large insurrectionary force. In the mountainous country to the north of the State of Chihuahua, the rebels had an unrivalled base for their operations. So terrified were the authorities of Juarez at the approach of the insurgents, that they destroyed the powder magazine in order to prevent the supply it contained falling into the hands of the rebels, whose advance upon the town was marked by a victory over the Republican troops almost at its very doors. Upon the approach of the *Insurrectos*, as the insurgents were called, the bulk of the population took to flight, and it is difficult to understand what prevented the invaders taking immediate possession of the town, in which business was at a complete standstill. The numbers of *insurrectos* outside the town grew rapidly, and they drew a complete cordon round it; but these measures did not prevent Colonel Rabago, a Republican officer of experience, breaking through the Revolutionist lines one Sunday evening, with 300 men for the better garrisoning of Juarez. General Orozco, the insurgent leader, momentarily threatened to attack and bombard the town, which, through the panic-stricken act of destroying the Government supply of powder, was entirely at his mercy. The place had only some 500 defenders, another body of equal numbers which was coming to the rescue having been defeated and driven back by Orozco, and the transport train, which conveyed them, wrecked. The main idea of the insurgents appeared to be to seize Juarez and make it the seat of a Provisional Government.

The area of unrest presented the greatest difficulties to the expeditious movement of troops. But one line of railway existed to convey them to the front, and in the temporary destruction of that the insurgents evidently found little difficulty, to judge from the news that they had wrecked a troop train which was conveying a large body of men to Juarez. Neither did the supply of arms seem to present any difficulties to the rebels, who by some mysterious means were enabled to equip themselves with modern weapons from an evidently inexhaustible source. This source of supply had always been one of the mysteries of the Mexican Border, and its origin will probably remain an insoluble secret.

Under cover of the general disorder, Madero returned from his exile. In May, 1911, a "Peace Conference" was held, at which the leaders of the North demanded Diaz's resignation. The aged President, seeing how the tide of popularity had set dead against him and his followers, acceded to the terms before the end of the month, and quitted Mexican soil for ever. A Provisional Government was installed under Señor de la Barra, and five months later a Presidential election was held on 2nd October, when Madero was chosen President without opposition.

Diaz Leaves Mexico.

Madero had entered Mexico city on 7th June, 1911, shortly after a terrific earthquake had shaken it to its very foundations. Several hundreds of the inhabitants were killed, and many of the principal buildings were totally wrecked. The superstitious Mexicans, seeing in the catastrophe a sign of the divine wrath, brought upon them for the expulsion of their President, prayed wildly for forgiveness at every street corner, and a terrible panic ensued. On the appearance of Madero some hours later, it is not surprising that he failed to receive the triumphal reception that he looked for.

Needless to say, the Mexican people were in high hope that the new conditions would bring them all they had asked for, and dissolve the political chains and shatter the

disabilities under which they had groaned so long. But they were doomed to disappointment as bitter as it was unlooked for. Madero proved himself to be but a dwarf with a giant's voice—a talker, not a doer. Moreover, he surrounded himself with men of the same stamp—*doctrinaires*, people of no experience and less ability—so that the affairs of the country speedily became complicated and went from bad to worse. The National Debt leaped up in a most alarming fashion, and the Madero Government went through 160,000,000 *pesos* (£16,000,000) in two years without leaving anything to show for the money, or, indeed, even deigning to enter details of its expenditure in the Treasury accounts.

The Fall of Madero.

But there were many other causes for uneasiness as well as the rapidly rising national indebtedness. The Maderist Government, so far from favouring the introduction of foreign capital into the Republic, were actively hostile to such a policy; moreover, they permitted bands of robbers and highwaymen to overrun parts of the country, a thing unknown in Mexico for more than a generation. General Felix Diaz, a nephew of the ex-President, sensing the discontent around him, raised the standard of revolt in an attempt to overthrow the Maderists, who, however, bribed the leading revolutionists so generously, that they abandoned the cause to which they had pledged themselves. General Diaz and General Reyes were taken prisoners, and later were incarcerated in Belem prison in Mexico city.

In February, 1914, however, a fresh revolt broke out. It was decided upon to strike a blow in the capital, the garrison of which was won over. By this time, everybody had become disgusted with the Maderist Government, especially when they saw the great apostle of popular freedom place over 100 of his relatives in Government offices. At dawn on Sunday morning, 9th February, the first cavalry regiment, along with two artillery regiments, left Tacubaya barracks for Mexico city, being reinforced on the way by

another artillery regiment. Generals Diaz and Reyes were at once released with other prisoners, the citadel was seized with a valuable reserve of ammunition and other stores, and the revolt had begun in earnest.

The Mexican Sunday was in full progress as the troops swung into the great square followed by a cheering populace. The churches were emptying themselves, and the people were looking forward to the afternoon festivities which mark the Mexican "day of rest." As Reyes led his cavalry into the square, he observed that an infantry regiment was already occupying it, and he either thought that they were friendly or that they did not intend to offer any resistance. The cavalry and infantry faced one another, and for a good twenty minutes no hostile sign was given, crowds of people walking up and down between the two bodies of men and engaging in conversation with them. All at once a sharp order was given, the infantry raised their rifles to their shoulders, and fired at the mixed masses of cavalry and civilians in front of them. Simultaneously, two machine guns which had been mounted on the roof of the palace belched forth their leaden stream, cutting down scores of helpless men, women, and children. Reyes himself was killed instantaneously. The square was a bloody shambles, containing more than a thousand dead and wounded ere five minutes had passed. The survivors fled in wild panic, nor would any return to succour the wounded and dying. Night fell, and prowlers from Mexico's rookeries slinked into the square to rob the dead—nor did any man stay their hand.

At this time, Madero was at the Presidential residence of Chapultepec and, when he was apprised of these doings, he rode into the city at the head of his guard. At the national palace he met General Huerta, who was still, ostensibly at least, faithful to him. About midnight, he motored to Cuernavaca, where he met Zapata, a brigand chief, whom he attempted to bribe with the object of procuring his assistance and that of his followers. In this,

however, he failed. Next morning, fighting began again. The foreigners in Mexico city asked both parties for assurances that the lives and property of their nationals would be respected. To this Diaz readily assented, but Madero gave no sign, so the various foreign colonies immediately organised a suitable protection for themselves. Hostilities proceeded apace. The citizens appeared absolutely apathetic, and even went quite close to watch the fighting between the Maderistas and Felixistas, as the followers of General Diaz were called. Many of them were shot down, but this failed to quench their curiosity. The slaughter and damage to property were immense. The military cadets shot their leader, Colonel Morelos, dead, for suggesting that they should surrender. The American consulate was almost wrecked by shells, and its inhabitants had an exceedingly narrow escape. As in the case of the Dublin revolt, men armed with rifles lay on the roofs of the houses firing at anybody who chanced to pass, and innocent women and children were shot dead, their bodies lying in the streets for days afterwards. The aboriginal savage that lurks behind the Mexican of the lower and middle classes had broken loose.

Neither side seemed able to make much headway. At last, Huerta met General Diaz at the citadel and agreed to join the Felixistas on the condition that he should be appointed Provisional President of the Republic until such time as General Diaz should be elected by the suffrages of the people. This ended the insurrection. Madero, hearing the news, attempted to escape, accompanied by his brother Gustavo, and Suarez, the Vice-President, but all to no purpose. What precisely took place no one can say, but both Madero and Suarez were killed, under what circumstances it has never been made clear. It has been said that their bodies were left on the street where they were shot, but there is no direct proof that this was the case. Madero was a well-meaning but weakly politician, an idealist rather than a worker,

The Deflection of Huerta.

a man who, to gain light and guidance in the conduct of political affairs, had recourse to spiritualism rather than to his own common sense. Had he been properly understood by the people he sought to govern, he certainly would never have occupied the position he did

CHAPTER XIV

THE REVOLUTION (*continued*)

IN the vortex of lawlessness and political disorder which Mexico had become, it is perhaps not surprising to find a bandit occupying a place of supreme importance in its history, building up governments and setting them aside, holding absolute sway over a vast tract of country, terrorising the populace like some fabled giant of mediaeval times.

Zapata.

Emiliano Zapata is essentially a product of Mexican conditions. Once a common bandit, although a landowner, with a dozen desperadoes at his heels, he has gradually extended his dominion over the whole country, and has grown so powerful that no President or faction dare venture to dispute his authority. One by one, successive governments have broken a lance with him, but have had to admit defeat.

Against a background of rebellion and intrigue, Zapata stands out as a unique if scarcely admirable figure. Utterly unscrupulous, presenting the characteristics of the race at its lowest level, he is aptly designated by his *nom de guerre*, "El Atila del Sur"—"The Attila of the South." No gleam of chivalry, no single spark of honour, can we trace in all his triumphant career. He is a breaker of treaties throughout; a scorner of truce and amnesty; avid for wealth; looting, sacking, spoiling wherever he goes. The brutality of his methods of warfare contemporary records may equal, but can hardly surpass.

The story of his career—successful though it be—is unrelievedly sordid and inglorious. The son of a farmer of Indian extraction, he early began to plunder, with the assistance of a dozen followers. For these petty depredations, he was arrested and conscripted into the army of

President Diaz (against whom he afterwards had the satisfaction of using his arms). A military experience of fifteen years has doubtless stood him in good stead in his many battles.

His connection with the Federal Army was over and done with when, on his father's death, he and his brother Eufemio betook themselves to the Villa Ayala, to settle on the extensive *haciendas* which formed their heritage. The instinct of brigandage was, however, still strong within him, and part of the revenue from these estates he used to arm and equip 900 men, with which, in March, 1911, he flung himself into the Maderist Revolution against President Diaz. From the beginning of March to 24th May, when Diaz resigned, Zapata made the Revolution an excuse for every form of licence and barbarity. Towns, villages, *haciendas* were sacked and burned, and their inhabitants treated with revolting cruelty. With the resignation of Diaz, the activity of the *bonâ fide* revolutionaries naturally came to an end, but the Zapatistas continued their depredations without interruption. The political element was apparently but a second consideration in their leader's career of rapine and plunder.

Nevertheless, because of his support of the Madero Government, Zapata was not interfered with for some six months after the termination of the Diaz Presidency. Then, indeed, it was too late; for by this time his forces were greatly improved, both in numbers and equipment, and from his stronghold among the Guerrera Mountains he had extended his sway over the States of Morelos and Puebla. A force of 5,000 men sent against him by President Madero met with defeat, though led by such seasoned generals as Huerta and Figueroa.

Meanwhile, the bandit steadily widened the territory under his barbarous rule, and the people clamoured bitterly for protection. In response to their appeals, Madero had the attacking force renewed, but still without effect. Finding

his troops thus unable to cope with the situation, the President resorted to bribery, and offered Zapata $50,000 to disband his followers and live peaceably. The bandit took the bribe and gave his promise readily, but without the slightest intention of keeping it. He made no effort to disperse his followers, but rather increased their number, and became, if anything, more cruel and audacious than hitherto. Instances of his incredible cruelty might be multiplied, but one will suffice.

A handful of Federal troops (thirty-seven in all), recalled to Mexico by the authorities, and passing through Yantepec on their way, were there besieged by Zapata with a force of 3,000 men. Naturally the little garrison could not hope to prevail against such overwhelming odds; but rather than surrender or trust to Zapata's worthless promises of amnesty, they bravely held out until there was but one man left, and he mortally wounded. The Zapatistas then stormed and carried the improvised fortress, and finding the one gallant survivor—*burned him alive.*

The bandit and his followers now allied themselves to the partisans of Pascual Orozco; but Madero, whose government had not from the first been strong enough to cope with Zapata, chose to ignore this circumstance and to regard him as a loyal supporter. Another large bribe was offered and accepted, though Zapata had as little intention of keeping the peace as on the former occasion.

Again Madero opened hostilities, sending Generals Huerta and Figueroa against the rebel. At Horseshoe Hill, near Cuernavaca, the capital of Morelos, a severe engagement took place, resulting in a painful defeat for the Federal troops. Another fierce struggle ensued round the fortified dwelling of Zapata, and once more the Madero force was repulsed.

Once again the President entered into negotiations with Zapata, to fall back at length on his weak policy of bribery, though experience might have taught him how ineffectual it was. The bribe (30,000 *pesos*) went into the coffers of the

bandit, whose "peace talk" was, of course, not worth a moment's credence.

In the autumn of 1912, General Robles, at the head of 5,000 men, marched against the brothers Zapata, who retired to the Villa Ayala. Here a three-weeks' battle was fought, and again the Federal troops were worsted and driven back with heavy losses.

Towards the end of the year, Emiliano Zapata, with a force of 10,000 armed men, made a sally into the State of Hidalgo, whose rich mines had roused the cupidity of the bandits. The "raid"—it was almost an invasion—was not entirely successful. The Zapatistas failed in their effort to secure the capital city of Pachuca, and had to withdraw before the State troops. Considerable damage was done, however, among the peaceful inhabitants, and the raiders returned home laden with plunder. More than that, Zapata's popularity in Mexico was greatly increased as a result of the raid, and a corresponding increase took place in the size of his army.

On the appointment of the Provisional Presidency of General Huerta, for whom as an enemy Zapata had a wholesome respect, he left his task of harassing the capital and withdrew once more to his fortified home in Guerrero.

Here we observe a new and somewhat surprising phase of his career, for we find the rapacious bandit, the vulture of the mountains, the Attila of the South, posing as a philanthropist, and that on a very extensive scale. Thousands of square miles of land were divided among the very poorest of the peasantry. Part of this was property which had already been seized by Zapata. In some cases, the rightful owners were purposely dispossessed so that their land might be given to the *peons*.

He is still, however, "El Atila del Sur," whom the *rôle* of benefactor fits but poorly. One feels again that it is a malicious and cynical rather than an altruistic motive which prompts his actions. His democracy, too, is of the crudest.

It is the effort of a low intelligence to place others of his kind in authority rather than see such authority in the hands of those fitted to use it. It is his pleasure, too, when he has sacked a town, to give its best houses to the poor.

In due course, General Victoriano Huerta became Provisional President. He made an effort to restore public order, and was recognised by all the powers except the United States, which from the first steadily refused to countenance him. That their view was the correct one was speedily proved, for Huerta quickly showed that he was working entirely for his own personal ends. In August, 1913, the American Ambassador was withdrawn, and the United States demanded early and free Presidential elections, and an undertaking that Huerta himself should not be a candidate. New elections were arranged for 26th October, and Huerta announced that the terms of the Constitution would prevent him from offering himself as a candidate. But before the elections transpired, Congress was arbitrarily dissolved, and many of its members cast into prison. The elections duly took place, and Huerta, although not a candidate for the Presidency, received the largest number of votes. The United States refused its recognition of the election, and once more called upon Huerta to resign, which he most unwillingly did.

Huerta as President.

Francisco Carvajal became Provisional President until Venustiano Carranza could reach Mexico city from his exile in the United States. Carranza was a trusted politician of wide Liberal sympathies and, although over the allotted span in years, was still able and willing to serve his country. Carvajal was a drawing-room soldier, and gracefully allowed matters to slide. But when Carranza entered the capital, he was to find himself handicapped by the opposition of a remarkable and desperate man—a man who before had practically been one of his henchmen. This was the famous bandit-soldier Villa, a native of Guerrero, in whose mountains he had been

Carranza.

wont to lurk in true guerilla manner. Soon he got into touch with Zapata, and this alliance was more than Carranza could face. They quickly gained command over the country immediately surrounding Mexico city, and this they conscientiously looted. So serious did the situation become, that at length Carranza consented to a peace convention at Aguas Calientes, which should be attended by delegates from the Carranza, Villa, and Zapata factions, the object being to select a Provisional President satisfactory to all parties. Meanwhile, Carranza evacuated Mexico city; and on Thursday, 11th March, 1915, Zapata entered it for the first time. Zapata had a wonderful reception, people of all classes stopping to shake hands with his men. They sacked several churches and destroyed many magnificent paintings, and in this they were helped by members of the Casa del Obrero Mundial, a society of working men instituted by the Carranzistas, with strong socialistic or anarchistic leanings.

Gutierrez and Garza.

The Aguas Calientes convention duly took place, and Eulalio Gutierrez, a supposed adherent of Carranza, but in reality a tool of Zapata, was chosen Provisional President and went to Mexico. Zapata evacuated the city in his favour, but Gutierrez collected 10,000,000 *pesos* and betook himself to San Luis Potosi to start a revolution of his own there. But late in 1915 he was forced to surrender to the Carranzist army under General Obregon. At the time that Gutierrez had fled Mexico city, the Carranzists heard of his defection before the Zapatistas became aware of it, and took possession of the capital before the bandit leader could get there himself. This, of course, meant constant attacks on the suburbs by Zapata, and Carranza, afraid of his international reputation and really desirous to avoid further bloodshed and looting, consented to a second meeting at Aguas Calientes. On this occasion, Roque Gonzalez Garza, one of Villa's men, was chosen Provisional President. Carranza did his best to keep

Garza from Zapatista influence, but all to no purpose, for he required to keep most of his troops watching Villa in North Mexico. Zapata commenced the most stringent black-mailing demands on the unfortunate Garza, who, in despair, fled to the United States.

Once more Zapata entered Mexico city, this time in a spirit of ferocious destruction. His ruffians invaded the stately palaces which had harboured the great families of the Diaz *régime*, stripped them of their paintings and other adornments, and forced the national pawnshops to pay immense prices for them. Horses were stabled in the stately homes of Mexico, the parquet flooring of the great houses was pulled up because the women who accompanied the Zapatista army preferred to dance on earthen floors, to which they had always been accustomed. Valuable libraries, containing priceless volumes on Mexican antiquities, were looted and their contents used for fuel to cook the messes of Zapata's brigands. Women were dragged from their homes by the hundred and never seen again, and the denizens of the slums were informed that the city was now their property and that they might do what they chose with it. The altars of the great churches were looted and defiled; in short, there was no villainy to which this monster among men did not stoop in his callous disregard of the fundamentals of humanity. The foreign colony, aroused to the real danger of the situation, appealed to the British Chargé d'Affaires, Mr. Hohler, who by great efforts and the most distinguished personal bravery, succeeded in conducting 500 foreigners by train to Vera Cruz. The refugees were forced to make the journey to Pachuca by mule-cart and, having arrived at that city, entered a train which the Carranzist party had put at their disposal. What American and Brazilian efforts could not do, British pluck and forcefulness duly accomplished.

Zapata loots Mexico.

But the tale of Mexico's Provisional Presidents was not yet at an end, for a third meeting at Aguas Calientes, at which

Carranza and Villa had met, concluded that Zapata's behaviour was detrimental to all parties and elected Lagos Chazaro, the former Maderist Governor of Vera Cruz, to the Provisional Presidency.

Chazaro.

They had unhappily selected another broken reed, for, after a few weeks had passed, Chazaro disappeared. Once more Zapata entered Mexico city, and in September, 1915, was attacked by the Carranzist forces to the east of the capital. For nearly a month the conflict raged with but small losses on either side. In the end, Zapata was forced to evacuate the city, since when he has lain low in the Cuernavaca district. By this time, the price of food had risen enormously. A pound of meat cost about $6 (Mexican) or 12s., milk had gone up from 15 to 80 cents the litre, potatoes from 12 cents to $3, flour from $10 the 100-lb. bag to $138. The wretched women and children of the city were starving for the most part and begging from door to door for a mouthful of bread. Scores of them dropped in the streets from sheer weakness and died there—and all because of the fiendish rapacity of the leaders of the various " parties," that of Carranza excepted. It must be admitted that for a time the machine of civilisation in Mexico was entirely broken down and that the barbarian element triumphantly vindicated its presence. Was Diaz aware from the experience of his rule of forty years that the only methods of repressing this element were those of harshness and peonage, or was this outbreak of barbarism the fruit of his *régime?* Who can say? Those who have studied the history of Mexico know that certain of the races who flourished within its borders in the aboriginal period were cruel and bloodthirsty, and cherished a sanguinary faith in which human sacrifice and ceremonial cannibalism were the outstanding characteristics. Have these inherent brutalities only slumbered since the Conquest? In some measure, it is probably only too true that they have. But the critic of the Mexican people should strive to remember that at such a crisis the better elements in a population

become almost completely overpowered and voiceless. This was not the real Mexico any more than France of the Revolution was the real France.

Carranza had now a better opportunity of attempting to reduce the country to a condition of order. That he has done much and is still occupied in this direction is plain from the accounts of acute observers who have recently visited Mexico. Dr. David Starr Jordan, American Minister to the Mexican Republic, stated in a recent interview that a beginning of order has been made, the worst conditions prevailing in Morelos, where Zapata is still in control, and in Chihuahua, where conditions are unsettled on account of the presence of American troops. He says—

The End of Chaos.

"The Mexican Revolution, with all its crudities and brutalities, I found had a very definite purpose. Briefly, this purpose was to get rid of the mediaeval organisation left by the Spanish occupation.

"The land was divided into enormous tracts, held largely by non-residents, upon which the ordinary people, *peons*, were little more than slaves. Besides that, the great resources of the country had been peddled out in concessions to natives and foreigners, largely Americans, Germans, and British. The pawnbroking banker system had loaned the nation money on ruinous rates.

"Order was maintained by armed force and by the personal popularity of Porfirio Diaz. Extortion and disorder existed everywhere.

"During the various stages of the Revolution there were many atrocities. Men of the common sort became generals, supporting themselves by brigandage—a business more profitable for *peons* than ordinary work. Carranza came to be the representative of law and order, and as such was wisely recognised by the United States and by the South American Republics.

"At the present time the frontier city of El Paso is filled

with agents of all types, representing the plundering interests. The city itself is a vigorous frontier town of reasonable wholesomeness. *Cientificos, Clericos, concessionaires,* and vultures of every kind are now there awaiting the word to pounce upon Mexico. Should the United States troops be withdrawn," Dr. Jordan said, " there would be little danger of a lapse into the internal strife of the last few years in Mexico. Revolutions cannot turn backward," he concluded.

Professor Roscoe R. Hill, of the University of Mexico, when lecturing on inter-American relations at the University of California during the 1916 summer session, said that three things were at the basis of the present crisis: " The concession of Porfirio Diaz to American and other outside interests; the land and labour problem, with monopoly on the one hand and the abasement of the lower classes on the other hand, and lastly, the failure of Diaz to educate the people. Diaz gave Mexico thirty years of peace, and this did much for business; but, as regards the conditions of the *peons,* he left them as he found them. Madero was a reformer and an idealist, Huerta a reactionary, and Carranza is attempting to carry out Madero's policy."

Dr. Hill urged an organised study of Mexico and South American countries: " Travel, the exchange of students and professors, scientific conferences, and better views will," he said, " bring about better understanding and feeling. To understand a people is to sympathise with it. The Mexicans are essentially no more barbarous than we are."

Reviewing something of the history of Mexico as this has affected the present situation, in an address before the Commonwealth Club of San Francisco, Dr. Hill said—

" Naturally the present condition is not the result of a day. Its explanation must be sought not only in the movement that led to the overthrow of Diaz, not only in the Diaz *régime* itself, but as far back as the Spanish colonial period. During the colonial epoch, the Spaniard maintained a policy of

exclusiveness in trade and an intolerance of foreigners and foreign ideas.

"The preservation to a greater or less extent of these characteristics upon the establishment of the Mexican Republic served to hinder immigration and the proper investment of capital. These very necessary processes of national development were further retarded by the unstable conditions resulting from the political anarchy, which ruled for nearly half a century after independence. An outcome of this unsettled period was the introduction of the idea of Government concessions to foreign capitalists to take the place of national investment.

"The greatest responsibility for the present condition in Mexico must be laid to the Diaz *régime*. Porfirio Diaz was a benevolent despot who ruled Mexico with an iron hand. His three decades of peaceful rule brought many benefits to the country. Finances were placed on a firm basis, railways were extended, the material wealth of the country was developed, and the most friendly relations were established with foreign nations. Despite these positive achievements, three fundamental errors were made by the Diaz administration—

"First, the development of the *científico* principles, based on the idea of government by an oligarchy, was out of harmony with the growing democracy of the nineteenth and twentieth centuries. Politics were controlled by a small group of professional politicians, who maintained their position by the support of the army. The carrying of these ideals to their logical conclusion could do no less than bring on a period of reaction.

"Second, the abuses in the granting of concessions, which created a monopoly of the land and wealth in the hands of a small group of individuals, served to make the already hard lot of the *peons* more oppressive still. The process of concentration of the land, which carried with it the dispossessing of small land-holders, who thought their title

secured by the constitution of 1857, exerted a very potent influence in the downfall of Diaz. Further, labour conditions were such that a large majority of the Mexicans lived in abject misery.

"Finally, the failure to provide an adequate system of public education impeded the healthy growth of the body politic. It prevented the development of a real public sentiment, which should exert a salutary effect upon the Government."

The Collision at Parral.

In April, 1916, a clash occurred between the civilian population of Parral (Mexico) and United States troops, who incautiously and unnecessarily entered the township. Carranza, by this time recognised by the United States by the title of "First chief of the *de facto* Mexican Government," pleaded for the withdrawal of United States troops from Mexican soil, and stated that his forces were now quite competent to pursue and capture Villa and his followers. Villa was, indeed, the bone of contention, for he had destroyed much American property, had intimated his hatred of the Gringos, and his intention of despoiling them wherever he encountered them. As an American note to Carranza said—

"Despite repeated and insistent demands that military protection should be furnished to Americans, Villa only carried on his operations, constantly approaching closer and closer to the border. . . . His movements were not impeded by troops of the *de facto* Government, and no effectual effort was made to frustrate his hostile designs against Americans.

"Yet the Mexican authorities were fully cognisant of his movements. . . . Villa's unhindered activities culminated in the unprovoked and cold-blooded attack upon American soldiers and citizens in the town of Columbus on the night of 9th March, the details of which do not need repetition here in order to refresh your memory with the heinousness of the crime. After murdering, burning, and plundering, Villa and his bandits, fleeing south, passed within sight of the Carranza

military post at Casas Grandes, and no effort was made to stop him by the officers and garrison of the *de facto* Government stationed there.

"In the face of these depredations . . . the perpetrators of which General Carranza was unable or possibly considered it inadvisable to apprehend and punish, the United States had no recourse other than to employ force to disperse the bands of Mexican outlaws. . . .

"The marauders engaged in the attack on Columbus were driven back across the border by American cavalry, and subsequently . . . were pursued into Mexico in an effort to capture or destroy them. Without co-operation and assistance, . . . despite repeated requests by the United States, and without apparent recognition on its part of the desirability of putting an end to these systematic raids, . . . American forces pursued the lawless bands as far as Parral, where the pursuit was halted by the hostility of Mexicans, presumed to be loyal to the *de facto* Government, who arrayed themselves on the side of the outlawry, and became in effect the protectors of Villa and his band."

Carranza begged that United States troops should be removed from Mexico. The Americans retorted that the Mexican authorities had themselves agreed that United States troops should cross the Mexican border to hunt down Villa; but the Mexican Government had done so under reservation of the clause that incursion must only follow specially outrageous conditions, and these, they held, had not transpired. Conference followed conference at El Paso between the American and Mexican representatives. Meanwhile, Villa played out his own disastrous and unpatriotic game. It was rumoured that he had been killed, and civilisation rejoiced. But the "death" was merely a ruse to throw his enemies off the scent.

A document which reached the Mexican Government about this time is of real historical value. A memorial addressed to General C. Venustiano Carranza by three former leaders

of the so-called convention Government of Mexico in April, 1916, urged the First Chief, as a means of preserving the sovereignty of the country to provide for a national election at the earliest possible moment. The letter, signed by R. Gonzales Garza, former Convention President of the Republic; Enrique C. Llorente, former head of the Villa confidential movement in Washington; and F. Gonzales Garza, who was captured and imprisoned with President Madero and Vice-President Pino Suarez at the time of the Diaz-Huerta movement. These statesmen, who are now residing in New York, disavow all selfish motives in writing the letter, and assert their willingness to live permanently in exile if they can best serve the interests of Mexico by doing so. They address the First Chief, "with words of peace and concord," because tendencies are operative both within and without Mexico which will sooner or later destroy the independence of the country unless steps are taken to give it a *de jure* instead of a *de facto* government. As their memorial is of interest as coming from Mexicans who are fully aware concerning both the internal conditions of their country and its relations with foreign powers, we quote it at some length. The hope is expressed that the First Chief will consider the proposal favourably, because it is in line with the purposes which actuated the Constitutionalist movement, in which they were united to him until the time of the Aguas Calientes convention. They recall the circumstance that Carranza promised to provide general elections within a "reasonable time." A reasonable time, they believe, has now passed.

The international factors which are dangerous to Mexico, and which would be at least mitigated by placing the Government on a constitutional basis, are, according to the memorial, the following—

1. "A possible change of administration in the United States; because, in spite of the grave incidents which we have had with the present administration, there is no room

for doubt that between the ideals of the Democratic party and those which are at the root of our revolution are greater affinities than it is possible for us to have with the Republican party. We well know the discreet line of conduct which the Democrats, headed by Mr. Wilson, have followed since the beginning of their administration, and we must believe that they will continue it until the conclusion of their period. This will give sufficient time to the Constitutionalists of Mexico to effect the reorganisation of the country and the establishment of a legal *régime* such as their name promises.

2. "The policy of preparedness for defence, which President Wilson has adopted, must be considered by us as very dangerous for our security. The series of controversies with Europe and a certain effervescence observed within this country (the United States) has spread a great distrust which, in the judgment of very sensible people, is not justified, but which has given ground for the President to initiate a most active personal campaign and to present bills to Congress for placing the nation on a war footing. Once this policy is adopted by Congress, we will see this people (the Americans) essentially pacific, dominated by new ideas which will probably drive them to make use of their military forces on the first provocation or opportunity—a course which would be by so much the more likely in the event of a change of administration.

3. "End of the European War—if the beginning of the war was favourable to us, its end would be fatal, if at that time we still found ourselves with musket in hand, without having signs of adjusting our domestic affairs satisfactorily. And it is clear that at the end of the European War the apprehension that some Power or Powers may attempt a policy of aggression against this country, probably will vanish; and as this apprehension is what is pushing forward the movement for military preparedness, the conclusion of the great conflict will exaggerate the peril which we have mentioned, since the United States will find itself perfectly

prepared; and the least which can happen in these circumstances will be that, urged on by European interests, it will be inclined to intervene with arms under pretext of claims or on some other pretext which chance will not fail to provide.

" Perhaps you," says the memorial in another place, " with the excessive confidence which is the natural consequence of triumph, and occupied as you are with the immense task of bringing order out of our national chaos, cannot take due account of the conditions which hourly menace our nationality. We, however, who are living in this foreign atmosphere, with eyes and heart intent upon everything which in any manner affects our country, can easily see the ebb and flow of opinion. And it is momentarily more sceptical of us, momentarily less tolerant of our foibles, to the extent that there are already not a few who consider the Mexicans outside the circle in which Lorimer placed the civilised peoples. These even attempt to deny our country, because of its prolonged intestine struggles, the right to the immunities ascribed to free States in international law.

" Before the court of foreign opinion our moral bankruptcy is as complete as our economic. Justly or unjustly, it is a fact that we have been losing all our prestige as a people capable of self-government. Our imprudences and our excesses have caused all politicians to judge us as without honour and without patriotism, our own intemperance in judging one another perhaps contributing no little to this lamentable result."

The writers declare that there is only one way by which Carranza may forestall the destructive tendencies which are at work against Mexico, both within and without the country, and that is by complying immediately with the constitutional provisions. Now, they say, is the opportune time to call a convention and set the machinery to work for the establishment of a legal government.

The memorialists were not far wrong in their observation regarding the " effervescence," noticeable in the United

States. For many months, large detachments had been patrolling the Mexican border, on the plea that the interests of the United States required their presence there; and on 21st June, 1916, they came into conflict with a detachment of Carranzista troops at Carrizal, about 90 miles south of the El Paso. The Americans lost about forty killed and seventeen taken prisoners, and it is said that they were decoyed into an ambush by a white flag. On the Mexican side, General Gomez was killed. Public opinion in America was wildly excited, and so many contradictory statements were made on either side that it is, indeed, difficult to get at anything like the truth. The situation was indeed a dangerous one, and war might have been precipitated at any moment. Much was made by the enemies of America of the fact that she was ready to go to war with Mexico but not with Germany, but the two questions were by no means on all fours, for, while it was obvious that America was desirous of acting pacifically towards Mexico, it was difficult for her to do so in the face of the policy of pinpricks which she had to put up with. Every day the citizens of the United States were agitated by the news of some new outrage upon their countrymen or upon American property. This situation, full of evil potentialities, was certainly being augmented and aggravated by the German agents in Mexico, who were said to have spent money with both hands in the hope of keeping the United States so busy on its own borders that it could not enter into the world war. The north of Mexico was said to be teeming with German officers who openly boasted of the thrashing they were going to inflict upon the "Gringoes." Mobilisation was resolved upon. The Mexican Provisional Government wholly denied that its intentions were bellicose, but, in spite of those denials, a note of a somewhat warlike character was dispatched to the United States Government. Mr. Lansing's reply to this note, if it is a little reminiscent of matters which must have been only too well within the

knowledge of both the Mexican Government and his own, is still a clear exposition of the American standpoint. It instanced the many Mexican atrocities and outrages which American citizens had had to endure at Mexican hands, and it talks of the deep disappointment in America at the exhibition of Carranza's inability to check the atrocities occurring on the border. It announced deep surprise that the conduct of Villa should have been condoned by the *de facto* government, and it instanced the many breaches of faith on the part of Mexico. The Mexican Government wholly denied the statement made in many quarters that it was being in any way influenced by Germany; and, although this may be true as regards Mexican officialdom, it certainly is not so of the Mexican people at large, who are by no means prone to welcome foreigners of any kind to their bosoms. Though, however, there may be no definite evidence of the fact, the finger of suspicion points to the Carranzist Government as the protectors and comforters within its own borders of members of that world-wide organisation founded by German espionage, which looked towards Mexico as an unrivalled base for its operations.

How far the Mexican people are properly instructed regarding the great European conflict from which they are so distantly removed it would be difficult to say. Probably their countrymen who have sought an asylum in the United States have realised the true nature of the fight which civilisation is putting up against savagery, but that the great mass of Mexicans have any conception of the true state of affairs is very unlikely. In any case, the nearness and imminent importance of the struggle developing underneath their very eyes is probably sufficient to blunt their interest in or anxiety for the European civilisation.

As Mr. Lansing's Note is interesting, we quote some of its passages—

"The Government of the United States has viewed with

deep concern and increasing disappointment the progress of the Revolution in Mexico. Continuous bloodshed and disorders have marked its progress. For three years the Mexican Republic has been torn with civil strife; the lives of Americans and other aliens have been sacrificed; vast properties developed by American capital, and enterprise have been destroyed and rendered non-productive; bandits have been permitted to roam at will through the territory contiguous to the United States and to seize, without punishment and without effective attempt at punishment, the property of Americans; while the lives of citizens of the United States, who ventured to remain in Mexican territory or to return there to protect their interests, have been taken, and in some cases barbarously taken, and the murderers have neither been apprehended nor brought to justice.

"It would be difficult to find in the annals of the history of Mexico conditions more deplorable than those which have existed there during these recent years of civil war." The note frankly states: "It would be tedious to recount instance after instance, outrage after outrage, atrocity after atrocity." It did mention, however, specific cases. Details of attacks on Brownsville, Red House Ferry, Progreso Post Office, and Las Peladas, "all occurring during last September," are cited.

"In these attacks," the Note continued, "Carranzista adherents, and even Carranza soldiers, took part in the looting, burning, and killing. Not only were these murders characterised by ruthless brutality, but uncivilised acts of mutilation were perpetrated. Notwithstanding representations to General Carranza and the promise of General Nafarette to prevent attacks along the international boundary, in the following month of October a passenger train was wrecked by bandits and several persons killed seven miles north of Brownsville, and an attack was made upon United States troops at the same place several days later. Since these attacks, leaders of the bandits well known to both the Mexican civil and military authorities, as well as to American officers,

have been enjoying with impunity the liberty of the towns of Northern Mexico."

"So far has the indifference of the *de facto* Government to these atrocities gone, that some of these leaders, as I am advised, have received not only the protection of that Government, but encouragement and aid as well."

After denouncing the conduct of Villa, the Note proceeded: "Subsequent events and correspondence have demonstrated to the satisfaction of this Government that General Carranza would not have entered into any agreement providing for an effective plan for the capture and destruction of Villa bands."

Mr. Lansing next takes up in detail General Carranza's last demands. Charges that the United States Government had not fully answered a previous communication are flatly denied. Several mis-statements, noticeably a quotation copied in the Carranza communication and purporting to show the United States Government had formally admitted the dispersion of the Villa band had been accomplished, are cited. Mention is made of the Mexican Government's proposal that the American troops be withdrawn on the ground that the Carranza forces were so disposed as to prevent outlawry and border raiding.

It was because of these proposals and General Scott's confidence that they would be carried out, says the Note, that he stated in his memorandum, following a conference with General Obregon, that American forces would be gradually withdrawn. It is to be noted that while the American Government was willing to agree to this plan, the Carranza Government refused to do so. General Carranza is reminded that even while the border conference sat at El Paso, and after the American conferees had been assured that Carranza troops were able to protect the border, an attack at Glenn Springs occurred. The Note continues—

"During the continuance of the El Paso conferences, General Scott, you assert, did not take into consideration the plan proposed by the Mexican Government for the

protection of the frontier by the reciprocal distribution of troops along the boundary. This proposition was made by General Obregon a number of times, but each time conditioned upon the immediate withdrawal of American troops, and the Mexican conferees were invariably informed that immediate withdrawal could not take place; and, therefore, it was impossible to discuss the project on that basis."

The publication of Mr. Lansing's Note was regarded by the Mexican people in general as an ultimatum. It created no excitement and but little comment, and the Press adopted a tone of serene confidence and exalted patriotism, a good specimen of which was the leading article of *El Democrata* (a widely-circulated journal) of June, 1916, which voiced public opinion as follows—

"Whatever may be the outcome of this conflict, all the time more complicated because of bad faith, there will always remain the clear evidences that the President has not provoked or precipitated the situation; but, on the contrary, he employed all the conciliatory measures compatible with dignity to reach that situation which would most conform to justice and the interests of both Mexico and the United States. The punitive expedition into our territory no one could justify—taking into account the thousand subterfuges of the United States Government, not only that it has not at once withdrawn the troops; but, with the pretext of pursuing the foragers who attacked Great Bend, has sent a new force (which latter has been withdrawn) without previously advising the Mexican authorities, thus showing that they were deceiving, and not trying to comply with the mission of punishing the marauders.

"These aggressions, and others more flagrant, are inexplicable, taking into account the anti-interventionist protests of Mr. Wilson before Latin-America and particularly what he has said to the Mexican Chancellery. It is known that they have held back shipments of arms which our Government has bought, and the machinery for manufacturing war

materials, and are protecting in Texas a nucleus of conspirators who are planning all kinds of hostile movements against Mexico. The time has arrived to show that this is not a co-operative movement to exterminate bandits, but a real invasion or menace of our national sovereignty. . . . In the event that they persist in maintaining the *status quo* indefinitely . . . the Mexican Army will be obliged to prevent their aggression by force, as they clearly have the right to do."

The editorial closes with the declaration that in the ultimate case, the whole nation will stand to the end with their chief. It cannot be doubted that a very large class of the Mexican people are satisfied that the sinister motives attributed to the American Government are only imaginary, if honestly asserted; and that there is nothing behind their entry upon Mexican territory more than has been clearly stated by the administration, namely, to punish the perpetrators of the crimes against the border citizens—therefore, public sentiment was not aroused by the somewhat belligerent note of Mr. Lansing.

On 28th June, the United States formulated its "irreducible minimum" of demand. It was stated that President Wilson would go to the limits of diplomacy in the efforts to avoid war with Mexico, actuated solely by a desire to save American lives.

The President felt that a way would appear to avoid actual war; and it was his confident hope that this avenue would be opened up through a satisfactory reply from General Carranza to the ultimatum sent to Mexico, for so Mr. Lansing's Note was regarded. Compliance with the President's demand would consist in the immediate release of the prisoners held in Mexico and the assurance that there is no intention on the part of the *de facto* Government to make war on the United States.

Señor Obregon, the Mexican War Minister, interviewed on 17th July, stated, that if United States troops were

withdrawn from Mexican territory, that the Carranza Government would ensure that the border would be fully protected from bandit raids.

"Our proposals made at the Juarez-El Paso conference have not been withdrawn," said General Obregon. "Our army not only is in a position to protect the border against further raids and incursions into American territory, but is in a position to subdue the bandits completely and pacify the country in a short time.

"It is our purpose to give protection and guarantees to everyone, and for this purpose we count on 80 per cent. of the male population to help to restore order. The whole country is now in sympathy with our cause, and we are doing our best to end internal troubles."

Testing the People.

On the morning of 18th July, 1916, the Press of Mexico city surprised the people by announcing in big head-lines that the American forces had crossed the borders ten miles from Matamoras, and that, on request for instructions by the Constitutionalist commander there, he had been ordered by General Carranza to attack them. The city was somewhat uneasy during the day until 8 o'clock p.m., when the cathedral bells rang furiously, continuing for two hours, and leading to the conclusion that a victory had been obtained by the Mexican Army. Soon a manifestation of public enthusiasm was started at the national palace, and for an hour or more a procession paraded in the principal streets. It was composed of not more than fifty people, who shouted "Muerte los Gringos."

It was supposed that papers on the following day would contain some startling news, but there was absolutely nothing, excepting a few lines saying that the Mexican troops had met the Americans and driven them back across the border, and giving the Mexican loss as one officer killed and one soldier wounded.

It was an attempt to test the temper of the people, and

the effort was kept up during the day, resulting in some processions marching to and fro in the outlying districts; but in the afternoon the students and workmen of the railroads formed and marched to the palace, offering their services to the First Chief in case of war, and were told by him that "We do not wish to provoke war, but if we are obliged to enter upon it we know how to comply with our duty." The manifestants, about a thousand in number, then marched through the principal streets.

In Pachuca there was some excitement and mal-treatment of Americans, but it was not very serious. Generally speaking, little feeling was manifested: much less than when Huerta made his effort to arouse the people against the Americans.

But it is pleasing to note that by the middle of August better counsels began to prevail. The great fundamental mistake made by the Americans was that they insisted on placing Carranza on the same level as they might have placed Villa or Zapata. Although they had thrown so much capital into the country, their lack of knowledge of it was colossal, and they insisted in keeping their troops within the Mexican borders. Carranza appointed a certain number of Mexican commissioners to an international conference, with the understanding that the United States should appoint a like number. The first point of discussion from the Mexican outlook was the removal of United States troops now in Mexico to the other side of the border. The best American thought, to its great credit, concurred in this view. Although America is so greedily capitalistic, her worst enemies cannot but admit that she has always possessed a certain number of men of a much more lofty and humane outlook than any other nation in the world. Her own great democratic principles have been forged by such men, who at moments of supreme importance have cowed the capitalistic crew into shame and impotence, and there is little doubt that on this occasion they came forward to wield the same beneficent influence that they and their kind have so often wielded

before. These men are not to be regarded as mere pacificist cranks, for they have shown, when occasion offered, that, if they believe their enemy to be in the wrong, they can be the most stubborn of foes as well as the most steadfast of friends. They saw clearly that peace was already at hand in Mexico, and that the special and immediate need of the Republic was the confidence of its neighbour as well as of the world at large. By the good offices of these true humanitarians, we may believe, rather than by the more regular methods of trans-Atlantic diplomacy, the situation was saved.

Proof that such men are at work is found in the existence of an organisation formed at San Francisco for the purpose of arresting the intervention of the United States in Mexican affairs, and in taking steps that will assure the people of Mexico that neither the Government nor the people of the United States covet the territory of their Southern neighbour, or wish to dominate its affairs in any way. It is known as the Mexican Property Owners' Non-Intervention League.

It is the plan of the organisers of the league to form branch clubs throughout the country for the purpose of carrying forward their programme of non-intervention, and of removing the causes of inter-racial and international friction, and replacing them with that measure of understanding which, they believe, is alone necessary to prevent any trouble between the two countries and to restore relations of abiding friendship.

In fact, the purpose of the organisation, according to its promoters, might be described as a campaign of education to show the American people that any hostility that Mexicans may feel to Americans has been caused by sinister or ignorant influences that have misrepresented the feeling of the great body of the American people towards Mexico. Certain classes of Americans, it is pointed out, have taken a kind of delight in expressing to the Mexicans a contempt for Mexican characteristics; and other classes of Americans with large

financial interests in that country have apparently been forgetful of the interests and rights of the citizens of the country whose hospitality they were enjoying.

For the purpose of correcting the erroneous impressions that have thereby been created, and for the added purpose of acquainting Americans with the simplicity, loyalty, and other admirable qualities that are to be found in the great mass of the Mexican people, this organisation has been formed.

"We favour," says the organisation's declaration of principles, "action by the United States that will tend towards the rehabilitation of Mexico on lines that shall be mutually agreed upon, and that every effort shall be taken for complete co-operation in assisting in this rehabilitation.

"It shall also be the object of this organisation to give publicity to the actual facts as to the conditions as they exist in Mexico, in order that the American public may be convinced that intervention by force would be no less than a crime, that such intervention has not been heretofore desirable, and certainly is not necessary at the present time."

A joint commission to consider international relations was appointed by the two countries, and at the time of writing (Oct., 1916) is still sitting. Such findings of importance as it has arrived at have not yet been made public, but that its labours will be crowned with success must be the earnest hope of all good men.

CHAPTER XV

MEXICO OF TO-MORROW

It is fashionable in some quarters, when the subject of the future of Latin-America is discussed, to adopt an air of profound pessimism. It is surprising to encounter men of experience, who, in dealing with such questions, adopt the attitude that progress among certain races is impossible, and that to expect advance—social, political, or commercial—in regard to them is to expect the incredible. Yet the lessons of race-history do not teach us such counsels of despair. Many great nations have lapsed into barbarism or else been totally forgotten, whilst others have risen from the most negligible beginnings to a place in the forefront of the world's activities. There is nothing in the geographical position or natural resources of Mexico which would lead us to the conclusion that one day, when her national evolution is complete, that she will not be able to take her place side by side with the most favoured countries. Nor is there anything in the type or constitution of the race which inhabits her soil which unfits them for a great destiny. Those who criticise the peoples of Latin-America are usually those who understand them least. At present, taking them all in all, they are in some respects an adolescent people. Moreover, they are a highly composite people; and what race, it may be asked, has been enabled to justify itself before it had reached that stage in its evolution when the various stocks of which it was composed had been welded into ethnic unity? Certainly not the Anglo-Saxon race, which does not appear as a European power of any magnitude until the beginning of the sixteenth century—precisely the epoch at which Mexico was discovered.

It cannot be too strongly insisted upon that the two races

which, for the most part, go to make up the Mexican people, are stocks which have behind them a great record of human endeavour. It is unnecessary in this place to dwell upon the question of what Spain has done for the world at large. As a great Spanish statesman has pointed out, Spain by damming back the conquering Moslem flood, sacrificed herself for Europe, which might otherwise have suffered from the retrograde influence of the conquering East. The story of aboriginal Mexico is not so familiar to British readers; but nowhere on the American continent had such a high standard of human progress been achieved as in the Valley of Anahuac, the civilisation of which was self-evolved, and, unlike the cultures of Europe, owed nothing to other sources.

That Mexico is slowly recovering her poise, or rather that she is organising herself for the first time, is vouched for by the fact that order has been restored in thirteen out of her twenty-seven States, that prohibition has been put into effect in several States, and that free schools have been established in scores of places where education was before unheard of. In Yucatan, for example, there are at present 2,400 teachers where, under the Diaz *régime*, there were but 200. In a number of the remaining fourteen States, a beginning of order has been made, the worst conditions prevailing in the State of Morelos, to the immediate south of the Mexican Federal district, where Zapata is still in control, and in the northern frontier State of Chihuahua, where conditions are unsettled on account of the presence of American troops. But law and order are surely beginning to prevail. In several States there is already provision for the equitable division of the great estates into smaller holdings; and arrangements are being made by the various State legislatures for just systems of taxation, and the New England system of co-operative welfare is being widely established.

Proofs of Recovery.

Intervention in Mexican affairs on the part of the United States would be far more uncalled for than the unwarranted

intervention of Austria in Serbian home politics. It would destroy the moral prestige of America among the nations, which would undoubtedly regard American interference as a return to the policy which tore Texas and California from the bleeding side of the Isthmian Republic. The United States has a treaty with Mexico which provides that all differences shall be referred to arbitration. This treaty cannot be made a "scrap of paper" of, without grave results to the credit of the more powerful disputant. The end and aim of the United States in a policy of intervention could only be one of two things: to annex Mexico, or to place once more upon her shoulders the ancient incubus of slavery from which she has struggled so valiantly to free herself. The genius of the Mexican people will suffice to restore the equilibrium of their commonwealth, or rather to endow it with an equilibrium which, under the *régime* of crafty and self-seeking dictators, it never possessed. Leave Mexico alone! Give her the opportunity—the common right—of arriving in her own way at a settlement of her own affairs, so long as no flagrant injury is done to neighbouring interests. Such injury as is done is nearly always effected by the reactionaries, the *clericos*, the *Cientificos*, the concessionaries, and other vultures who represent the plundering interest, and who throng the frontier town of El Paso, awaiting the signal to swoop on the land which once they ruled and from which they have been justly exiled.

"Leave Mexico Alone."

Those who have endured so long and so patiently, who have struggled so valiantly for freedom, must endure and struggle a little longer. That they will do so is certain; for Mexico has always had, and still *has*, patriots of the most disinterested type, if these have been of widely conflicting aims. As the historian casts his eyes down the varied past of this wonderful land, a circumstance which cannot fail to arrest his interest and inspire his imagination is the quality, the calibre of the men who have lived and died for

Mexico, and who, in most cases, have given their lives ungrudgingly in the hope that their blood would benefit the country of their birth or adoption. The lion-like Guatemotzin, last monarch of the Aztecs; the valiant priest Hidalgo; Rayon; Morelos; Mina; the brave Iturbide; the unfortunate Maximilian; the brilliant Mexia; Juarez; Lerdo; Madero—surely no other land on earth can display such a roll of sacrificial patriotism! Each in his own way, although treading in widely different paths, helped to mould Mexico into a nation: some with a personal incentive, others by reason of a purer and more patriotic instinct, but none wholly without the good of the country at heart. Were all the pains, the struggles, the Herculean labours of those gigantic figures in vain—the mere contortions of Titans imprisoned in an Ætna seething with eternal political unrest? No; for from out the wreck of its stormy past, when the day of trial is over, Mexico, that land of legend and romance, more various than Greece, more mysterious than Egypt, shall arise to an era greater and more brilliant than any that is sung of in her myth or chronicled in the dazzling story of her conquest. Till that day dawns, it must be hers—

"to hope till hope creates
From its own wreck the thing it contemplates."

Viva Mexico! Viva el Pueblo Mexicano!

SELECT BIBLIOGRAPHY OF BOOKS ON MEXICO

AUTHORITIES ON THE ANCIENT HISTORY, CUSTOMS, AND RELIGION OF MEXICO

" Historia Natural y Moral de las Yndias," by José de Acosta. Seville. 1580.

" Descripcion de las Antiguedades de Xochicalco," by Alzate y Ramirez. 1791.

" Native Races of the Pacific States of America," by H. H. Bancroft. 1875.

" Idea de una Nueva Historia General de la America Septentrional," by L. Boturini Benaduci. Madrid, 1746.

" Storia Antica del Messico," by the Abbé Clavigero. Cesena, 1780. English translation, London, 1787.

" Historia Verdadera de la Conquista de Nueva España," by Bernal Diaz. 1837.

" Historia General de las Yndias," by F. L. de Gomara. Madrid, 1749.

" Historia General de los Hechos de los Castellanos en las Islas y Tierra Firma del Mar Oceano," by Antonio de Herrera. 4 vols. Madrid, 1601.

" Vues des Cordilleres," by Alex. von Humboldt. Paris, 1816. English translation by Mrs. Williams.

" Historia Chichimeca:" " Relaciones," by F. de Alva Ixtlilxochitl. Edited by A. Chavero. Mexico, 1891–92.

" Antiquities of Mexico," by Lord Kingsborough. London, 1830.

" Letters of Cortes to Charles V," by F. C. MacNutt. London, 1908.

" The Fundamental Principles of Old and New World Civilizations," by Zelia Nuttall. 1901.

" History of the New World called America," by E. J. Payne. London, 1892–99.

" Monumentos del Arte Mexicano Antiguo," by F. Penafiel. Berlin, 1890.

" Historia General de las Cosas de Nueva España," by Bernardino de Sahagun. Mexico, 1829.

" The Civilization of Ancient Mexico," by Lewis Spence. London, 1911; " Myths of Mexico and Peru." London, 1913.

" Monarquia Indiana," by Juan de Torquemada. Madrid, 1723.

Bulletin 28 of the Bureau of American Ethnology contains translations of valuable essays by the German scholars Seler, Schellhas Forstemann, etc.

BOOKS ON MODERN MEXICO

"The United States, with Excursions to Mexico, etc.," by Baedeker. Leipzig, 1909.

"Resources and Development of Mexico," by H. H. Bancroft. San Francisco, 1893.

"Etude géographique, statistique, descriptive et historique des Etats-Unis Mexicains," by A. Garcia Cubas. Mexico, 1899. In English, 1893.

"Mexico: its Ancient and Modern Civilization, etc.," by C. Reginald Enock. London, 1909.

"Travels in Southern Mexico," by Hans Gadow. London, 1908.

"Mexico" in Stanford's "Compendium of Geography and Travel," by A. H. Keane. London, 1904.

"Unknown Mexico," by Carl Lumholtz. New York, 1902.

"The Awakening of a Nation," by C. F. Lummis. New York, 1898.

"Mexico of the Twentieth Century," by P. F. Martin. London, 1907.

"A Short History of Mexico," by A. H. Noll. Chicago, 1903.

"Geographical and Statistical Notes on Mexico," by Matias Romero. New York, 1898. "Mexico and the United States," by the same author. New York, 1898.

"Mexico: Its Social Evolution, etc.," edited by Justo Serra. 2 vols. Mexico, 1904.

"Mines of Mexico," by J. R. Southworth. 9 vols. Mexico, 1905.

"Indians of Southern Mexico," by Frederick Starr. Chicago, 1899.

"Maximilian in Mexico," by Sara V. Stevenson. New York, 1899.

"Mexico as I Saw It," by Mrs. Alec Tweedie. London, 1901.

"Labor Conditions in Mexico," by W. E. Weyl. Washington, 1902. (Bulletin No. 38, Bureau of Labor.)

"Mexico and her People of To-day," by Nevin C. Winter. Boston, 1907.

"Les Etats-Unis Mexicains," by Rafael de Zayas Enriquez. Mexico, 1899.

INDEX

ABORIGINAL peoples, 3
Academia Nacional de San Carlos, 81, 84
Acapulco, port of, 128
Acolhuans, 2
Acosta, 104, 174
Agriculture, 133–135
Agricultural gods, 12–13
Aguas Calientes, State of, 122
—— ——, conference at, 200, 201, 208
Agüeros, Victoriano, 69
Alarcon, Monsignor, Archbishop of Mexico, 106
Albarez, Victoriano Salado, 71
Alcarreca, Ygnacio, 93
Almanza, Cleofas, 93
Altamirano, Ignacio M., 74
Alvarado, Pedro de, 8
Anahuac (" Place by the Water "), 1, 2, 161
Arboriculture, Board of Forestry and, 150
Architecture, 9, 86–89
Armaments, 56
Army, 55–57
Art, 80
Artes y Letres, journal, 69
Artillery, 56
Asphalt, 152
Axayacatl, King, 6, 10
Aztec civilisation (type of), 9, 10, 14
—— Government, 10–11
Aztecs, 1, 2, 5, 6, 151, 156, 161–4

BAJIO, 123
Baptista, Juan, 65
Barbarities, 175
Barra, Señor de la, 190
Beggars, 41
Biblioteca Nacional, 85
Big game, 114
Boatmen, 44
Bowling, 113
Brasseur de Bourbourg, Abbé, 105
Bribiesca, Alberto, 92
Bringas, Señor, 91
British trade in Mexico, 146–149
Building operations, 47
Bull-fighting, 109–111

CABAZEROS (sheep's-head vendors), 43
Cabrera, Don Luis, 154
Café life, 45
Cakchiquel, 4
California, loss of, 16
Calumet, 52
Camaxtli (a god of the Tlascalans), 5
Campa, Luis, 92
Campeachy, 58, 131–132
Can-Ek, Jacinto, 102
Capello del Rosario at Puebla, 88
Carranza, Venustiano, 199–200, 202, 203, 206, 210
Carrasco, Gonzola, 93
Carvajal, Francisco, 199
Casa del Obrero Mundial, 200
" Castes " of Mexico, 4
Cateiteros (tray-sellers), 43
Cattle-raising, 136–137
Cavalry, 56
Centennial celebrations, 21
Central Democratic Club, 185
Centurion, José Maria, 92
Chalco Canal, 44
Chamber of Deputies, 53
Chapala, Lake of, 126
Chapultepec, 57, 90, 192
Charles IV of Spain, 82
Chavero, Alfredo, 97–98
Chazaro, Layos, 202
Chianpinolli, 100
Chiapas, 132
Chicago Exhibition, Mexican pictures at, 93
Chichimecs, 171

Chihuahua, State of, 54, 116, 168, 187
Chinampas (floating gardens), 44
Chontals, 3
Church, 99
Circus in Mexico, 96–97
Cisñeros, Luis, 92
Ciudad Juarez, 189, 190
Clavigero, Abbé, 65
Cliff-dwellers, 168
Clubs, 40
Coahuila, State of, 117, 185
Cock-fighting, 111
Cocoa, 134
Coffee, 134
Colima, 88, 124
Columbus, Statue of, 90
Comonfort, President, 21
Conservative Party, 63
Contraband of war, 23
Contract labour, 178
Contreras, Jesus, 92
Coras, 166
Cordier, Charles, 90
Corral, Ramon, 182, 186
Cortés, Hernan, 1, 3, 5, 7–9, 20, 80, 97–98, 127, 133
Costume, 25, 35, 48–51, 81
Coto, Luis, 93
Cotton manufacture, 150
Country life, Mexican dislike of, 46
Courtesy, 31
Courtship, 28
Cruelty to Animals, 46
Cuernavaca, 81, 87, 202
Customs (social), 39

Daily Record (of Mexico), 67
Debt, National, 55
Delgado, Rafael, 78, 79
Departments, State, 52
Diaz, General Felix, 191, 193
——, Porfirio (late President), 17, 18, 19–24, 54, 58, 59, 63, 80, 90, 145, 176–182, 186–188, 190, 203
Dinner-parties, 38
Divination, 174–175
Doctors, 40
Drama, Mexican, 97
Durango, 119
Dyke across Lake Tezcuco, 6

Education, 58–61, 121–122
El Argos, newspaper, 67
El Democrata, 215
Electoral College, 52
El Imparcial, newspaper, 67
El Mundo, newspaper, 67
—— —— *Illustrado*, journal, 69
Eloquence, Mexican, 64
El Pais, newspaper, 68
El Paso, city of, 203, 207, 211, 214, 217
El Popular, newspaper, 67
El Semanario Literario, journal, 69
El Tiempo, newspaper, 68
Entierrez, Rodrigo, 84
Escuela Nacional de Belles Artes, 81, 83
Etiquette, Mexican social, 29
Expenditure, national, 55

Family life, 31, 39
Farming, 138–140
Feather-dresses, 10
Felixistas, 193
Fiction, Mexican, 76
Figueroa, 197
Finance, 55, 152, 155, 181
Financiero Mexicana, newspaper, 68
Fishing, 114
Flores, 142
Flower-sellers, 44
Folk-wanderings, 2
" Fomento " (Department of Industry), 52, 133
Food, 38–39, 45
—— supply, 153
Football, 113
Foreign policy of Mexico, 61
Forestry, Central Board of, and Arboriculture, 150
France, 17
Frijoles (beans), 32
Frontons, a ball-game, 112
Fruit, Mexican, 135
Fuentes (toreador), 111
Fuster, Alberto, 82

GALVANEZ, Antonio, 92
Gambling, 34
Gamboa, Frederico, 76–78
Game, wild, 114
Gardens, floating, 44, 162
Garza, Roque Gonzalez, 200, 208
Gentleman, the Mexican, 26–27
Gill, Geronimo Antonio, 82
Girl, the Mexican, 27
Goitia, Señor, 91
Golf, 113
Great Britain, 17, 188
"Grupo Cientifico," 54, 177, 181, 186, 204, 205
Guadalajara, 123
Guanajuato, 3, 123, 142, 144
Guatamotzin (nephew of Montezuma, and subsequently Emperor of Mexico), 9, 91
Guaymas, town, 117
Guerra, Gabriel, 91, 92
Guerrera Mountains, 196
Guerrero, State of, 128
Gutierrez, Eulalio, 200
——, Rodrigo, 93

HACIENDADOS, 139–140
Haciendas, 117
Half-breeds, 4
Hennequen, 134, 183
Hidalgo (revolutionary leader of 1808), 15, 81
——, State of, 125, 198
Hill, Professor Roscoe R., of the University of Mexico, 204
Hohler, Mr., British Chargé d'Affaires, 201
Hospital de Amor de Dios, 82
Houses, 25–26, 32
Huasteca or Huastecs, 3
Huerta, 192, 197, 198 199, 218
Huichols, 167
Huitzilopochtli (a god of the Mexicans), 5, 6, 9, 99
Human sacrifice, 15
Humboldt, 59, 158

INDIANS, Mexican, 34, 156–175
Infantry, 56
Inferniello Cañon, 81
Insurrectos, 189
Introductions, 38
Iturbide, Don Augustin, 16
Itzcoatl, 5
Ixtlilxochitl, 72
Izaguirre, Leandro, 82
Iztaccihuatl (mountain), 128

JALAPA, 131
Jalisco, State of, 122, 144, 162
Jara, José, 93
Jardin del Seminario, 91
Jesuits, 99
Jewellery, 10
Jimeno, Raphael, 82
Jiminez, Francisco, 91
Jockey Club, 113
Jordan, Dr. David Starr, American Minister, 203
Journalism, 67–69
Juanacatlan, Falls of, 81
Juarez, 17, 18, 73, 91, 99, 177
Justice, Courts of, 53

KIDNAPPING, 184
Kingsborough, Lord, 65

LADY, the Mexican, 27, 29, 30
Lancaster, Joseph: his system of education, 59
Lancers, Mexican, 57
Lansing, Mr., U.S. Secretary of State, 212–216
La Patria, newspaper, 67
La Revista Literaria, journal, 69
Las Casas, 159
La Tribuna, newspaper, 68
Lawyers, 30
Leather, 152
Legislation, State, 53
Léon, 124, 152
Leperos, 41
Liberal Party, 63, 180
Limantour, 181–182, 186
Literature, 64–79
Llorente, Enrique C., 208
Lower California, territory of, 52

MADERISTAS, 193

Madero, 24, 182, 185, 186, 188, 190–194
Manchola, Juan, 83
Manufacturing, 144
Marriage, 163
Martinez, Enrico, 91
——, Ramos, 82
Maximilian, Archduke Ferdinand, Emperor of Mexico, 17, 81, 90, 127
Maxtli (loin-cloth), 10
Mazatlan, 58
——, port of, 119
Memorial to Carranza from Mexican leaders, 207–210
Merida, 132
Mescal spirit, 162
Mexico city, 47, 152, 190, 191–192
Mexican Herald, 67
"Mexican Painting and Painters" (work on by R. N. Lamborn), 92
Mexican Property Owners' Non-Intervention League, 219
Michoacan, 126
——, State of, 126
Military schools, 57
Mina (revolutionary leader, 1817), 15
Mining, 141–144
Mixtecs, 3, 6, 61, 168
——, leaders, 207–210
Molina, Alonzo de, 66–67
Mondragon, Colonel, 56
Monotheism (Aztec belief in), 72
Monroy, Luis, 84
Montanes, Juan Martinez, 87
Monterey, 119, 152
——, monument to the National Independence at, 91
Morelia, city of, 126
Morelos (revolutionary leader of 1808), 15
——, Colonel, 193
——, State of, 127, 134, 196, 203
Motecuhzoma (Montezuma) I, 5, 100
—— (Montezuma) II, 6–8, 10, 11
Motoring, 114
Museo Nacional de Argueologia, 85
—— —— de Pintura, 81
Music, 93–95

NAFARETTE, General, 213
Nagualism, 100–105
Nahua, 2, 3, 156, 161–164
Nahuatlatolli (Native Mexican tongue), 2, 3, 156–157
Napoleon III, 17
Narvaez, Panfilo de, 8
National Debt, 191
Naualli (magicians), 171–174
Navy, 58
New Mexico, loss of, 16
Newspapers, 67–69
Nezahualcoyotl, 5, 12
Novarro, General, 188
Novena, Miguel, 91
Novi, Cessare, 88
Nuevo, Leon (State of), 119

OAXACA, 129, 130, 133
Obregon, General, 200, 216
——, José, 84
——, Luis Gonzalez, 71-72
Ocaranza, Manuel, 83
Oil industry, 151–152
Oluido, Maximilian's cottage at, 127
Opera in Mexico, 95
Opposition, 180–181
Orizaba, Mount, 128, 131
Orozco, General, 189, 197
Ortega, Juan, 84
Otomi, 3, 7, 157, 168

PACHECO, Carlos, 90
Pachuca, 125, 144, 198, 201, 218
Palacio Municipal, 85
—— Nacional, 82, 85, 87
—— Riva, 73
Palo Alta, battle of, 16
Panama Canal, 22
Panduros (sculptors), 89
Panteon de San Fernando, 91
Pantoja, Felipe, 92
Paper-making, 150
Paper money, 153–154
Parra, Porfirio, 75–76
Paseo de la Reforma, 91
Pasteur, monument to, 22